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Two Discourses :

THE FORMER ON

Baptism with the Holy Ghost ;

THE LATTER ON

Water-Baptism :

Originally compos'd for, and preach'd to, the Author's own Congregation, for which they were intended as a *Preservative* against the specious Errors of the *Quakers* in their Doctrines upon these Subjects ; and now, after large Additions, and a great Number of marginal Notes, are sent into the World, in hopes they may become, in some measure, instrumental in convincing all Judicious and Impartial Persons among the *Quakers*, who are pleas'd to vouchsafe them a serious and deliberate Perusal, of their aforesaid Errors ; and a Satisfaction to all others, who desire to see *Water Baptism* clearly demonstrated from Testimonies of Holy Writ, to be an *Institution* of *Christ* of perpetual Obligation.

By JAMES RUDD, Curate of Garsdale,
in the Parish of Sedbergh, Yorkshire.

KENDAL:

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Reverend Mr. John Cyprian





M A T T. xxviii. 19.

Go ye, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.



THESE Words are Part of the Discourse which our Blessed Lord made to his Apostles, just before his Ascension into Heaven: And they contain,

First, A *Commission* given to his said Apostles, and, in them, to all their lawful Successors in the Gospel Ministry, of making all the World his Disciples. *Go ye, and teach* (in the Original, *disciple*) *all Nations,—or make all Nations my Disciples.*

Secondly, The *Form or Rite* to be observed in *discipling* all Nations; namely, by *baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

My Design is to enquire what that Baptism is which Our Saviour here orders his Apostles to administer in *discipling all Nations*. And such an Enquiry as this will, I hope, be thought neither trifling, nor unseasonable, in this Age and Country, that abounds so much with a

Sect of Christians, who under the Pretence of embracing a more pure and spiritual Religion than the rest of the believing World, have quite laid aside the Use of *Water Baptism* and the *Lord's Supper*, (those solemn and sacred Rites which Christ himself, for most Wise and Good Purposes, instituted ;) judging them not worth their Observance; they having obtain'd, as they say, the *Substance* of which these Sacraments are but *Shadows*.

Particularly, with regard to *Water Baptism*, they style it, in their most temperate Language, a mere *carnal* or *Jewish Ceremony*, and a Type or Figure only, of the *spiritual Washing* of Christ : And because all the *Types* of the Law are abolished by the Appearance of Christ, the *Antitype*, therefore is *Water Baptism* abolish'd, and gives place to the *Baptism with the Holy Ghost* ; which they maintain to be the only Baptism now in force under the Gospel Dispensation. And this very Text, I am now upon, which hath been judged by the whole Christian Church * for seventeen hundred Years, to be the strongest Argument for a *literal* Baptism, they have so wonderfully interpreted, as to make it support their *figurative* or *spiritual* one.

I shall

* I must except a few nominal Christians in the primitive Times, as well as some of later Ages, which the Quakers themselves, when they know their other Errors, will not stick to brand with the Name of *Hereticks*. — See BINGHAM's Antiq. Vol. 4. Chap. 2. of Book II.

I shall not here make it my Business to examine whether or no *Water Baptism* was one of those *Types* under the *Law*, that prefigur'd any thing concerning Christ or his Religion ; because the Event of such an Examination would decide nothing with any Certainty in the present Debate. For should it happen to be no *Type* belonging to the *Law*, it will not follow that *it is* an *Institution* of Christ. And, if it should be made never so manifest that it was such a *Type*, neither will it follow that *it is not* an *Institution* of Christ, For why might not Our supreme Lord and Saviour adopt an antiquated Right of MOSES to serve new Purposes under his own OEconomy ?

The most substantial and irrefragable Argument that *Water Baptism* is a Gospel Institution, is the exprefs Declaration of Christ himself, or of an inspir'd Apostle. This is the Argument I shall now insist on, the Text affording the Foundation on which I must build. *Goye, and disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

It is agreed on both Sides, that the Baptism Our Saviour here commands his Apostles to administer in *Discipling* all Nations, is the only Baptism appointed by him to be used for that purpose to the End of the World. The Question then to be controverted is this; *viz.* Whether this *Baptism* be that which is called in Scripture, *Baptism with the Holy Ghost*, as

the Quakers contend it is, or it be *Water Baptism*.

And here I shall prove

1st. That the *Baptism* in the Text is not that which is in Scripture called *Baptism with the Holy Ghost*; And when this is once sufficiently made good, there will be no Trouble to prove

2^{dly}. That it is *Water Baptism*; since no other Baptism but either the one or the other, can possibly here be meant.

1st. I am to prove that the *Baptism* in the Text is not that which in Scripture is call'd *Baptism with the Holy Ghost*. This I shall endeavour to do by shewing you the true Scripture Sense of this *Baptism*.

The first Person that ever in express Terms spoke of the *Baptism with the Holy Ghost* was JOHN the Baptist,* the Forerunner of Christ, who when he saw many of the Pharisees and Saducees come to his Baptism, said, I indeed baptize you with Water unto Repentance, but he (namely Christ) that cometh after me --- shall baptize you with the Holy Ghost and with Fire.†

This

* JOEL indeed had prophesied of this Baptism under the Phrase of God's pouring out his Spirit upon all Flesh; which will be considered in a more proper Place.—

† With Fire — that is, in the Appearance of Fire; for so the Holy Ghost appeared in the extraordinary Descent on the Day of Pentecost, hereafter mentioned.

It will not be amiss here to observe that the Quakers lay a mighty Stress upon this Place of Scripture in maintaining *Baptism with the Holy Ghost* to be the only Baptism in force under

This Account we have from St. MATT. 3. xi. And the three other Evangelists record the same with no material Variation.

Here then is a Prophecy that Christ, who was then just about to enter upon his great Office of publishing the Gospel, should *baptize* those that would believe in him and become his Disciples *with the Holy Ghost*. Let us next enquire when it was that Christ did actually administer *this Baptism with the Holy Ghost* : for this is a matter of considerable Importance in discovering the true Scripture Sense of this Baptism. And here, 'tis evident beyond all Contradiction, that Christ did never administer

This

under the Gospel Dispensation. The *Baptist*, say they, here plainly *contradistinguishes* betwixt his own *Baptism with Water*, and Christ's *with the Holy Ghost* : and since JOHN's Dispensation is set aside by the Promulgation of the Gospel, therefore *Water Baptism*, which was a Rite of initiating Disciples unto JOHN, is set aside also, and gives place to the *Baptism with the Holy Ghost*, which is now commenc'd, and is the only Baptism under the Gospel. Now, in Confutation of this Reasoning, 'tis obvious to remark, that there is no such *Contradistinction* (as the Quakers love to call it) betwixt the two Baptisms, as will oblige us to conclude that *Water Baptism* is grown obsolete, or is annull'd by the Establishment of Christianity. All that can be justly collected from the *Baptist's* Declaration above cited is this ; that as for himself, he could do no more for those that professed themselves his Disciples than *baptize them with Water for the Remission of Sins* ; but Christ, if they would become his Disciples, would *baptize them with the Holy Ghost* ; which does by no manner of Construction imply, that Christ would *not* baptize those that believed in him with Water. 'Tis only said, *He shall baptize you with the Holy Ghost*, but not a Word that he should *not* baptize them with Water also. And tho' Water Baptism, as a Rite of initiating Disciples to JOHN, is abolished, yet as 'tis

This Baptism during his *bodily* Residence on Earth. For St. JOHN (Ch. 7. 37, 38.) having related that JESUS *in the last Day, that great Day of the Feast* (of Tabernacles) *stood up and cried* to the Jews assembled in the Temple, *saying, If any Man thirst, let him come unto me and drink ; he that believeth on me, as the Scripture saith, out of his Belly shall flow Rivers of living Water,* tells us in the following Verse, *this JESUS spake of the Spirit, which they that believed on him should receive ; for, says he, the Holy Ghost was not yet given, because JESUS was not yet glorified.* The *Giving of the Holy Ghost*, mentioned by the Evangelist, is unquestionably what the Baptist meant by *Baptism with the Holy Ghost* ; and from hence it evidently appears, that *hitherto* that Baptism with the Holy Ghost was not conferred : And the Reason here given why it was not

'tis a Rite of initiating Disciples to Christ, it is still in force. If the Quakers insist, that to make both *Water Baptism* and the *Spiritual* in force under the Gospel, is to set up two Baptisms, contrary to that of the Apostle (*Eph 4. 5.*) *One Lord, One Faith, One Baptism.* I answer, that the Apostle in that Place does not absolutely affirm that there is no more than *One Baptism* in force under the Gospel ; but that as there is but *One Lord*, the Author of Christians Salvation, and *One Scheme of Faith* revealed by that *One Lord*, so there is but *One Baptism* made use of in making Men Disciples of that *One Lord*, and Professors of that *One Scheme of Faith*. Now this is all strictly true. There is *One Lord*, and *One Faith*, and *One Baptism*, and no more than One, administer'd in initiating Disciples to that *Lord*, and sealing them Professors of that *Faith*, and this Baptism is that of *Water* ; as will be prov'd hereafter. And yet another Baptism, namely, that of the *Holy Ghost*, might be in use for other purposes, as was really the Case.

not *hitherto* conferr'd, is, *because* JESUS was not yet glorified: And then further, as Christ's *Glorification* did not commence till his Ascension to the Right Hand of God in Heaven, * this Baptism therefore was not till that Time to be administer'd, What will make the matter still clearer, if possible, is the Testimony of St. LUKE, who, *Acts* 1. 4 5, tells us, that JESUS *being assembled together with his Apostles*, just before his Ascension, *commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father, which, saith he, ye have heard of me ; for JOHN truly baptized with Water, but ye shall be baptized with the Holy Ghost not many Days hence.*

From which Passage it is undeniably manifest, that the Baptism with the Holy Ghost was not administer'd during Our Saviour's *bodily* Residence on Earth ; not even to his Apostles themselves, much less to every common Believer ; but that it was only promis'd by Our Lord on the Day of his Ascension ; that it should be given *not many Days* after.

Now the precise Time when this Baptism was first administer'd, we have a full Account of in the 2d Chapter of the *Acts*, in these Words. *And when the Day of Pentecost, which was the tenth Day after Christ's Ascension, was fully come, they* (that is, the Apostles and Disciples, to the Number of about 120)
were

* Luke 24. v. 26. — Heb. 10. 12. — John 17. 1, 2. — Acts 2. 33.

were all with one accord in one Place ; and suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting ; and there appeared unto them cloven Tongues like as of Fire, and it sat upon each of them ; and they were all filled with the Holy Ghost.

Now that this *Visible Descent* of the Holy Ghost, in the Appearance of cloven Tongues, upon the Apostles, &c. is the *Baptism* therewith, which Christ was to administer, is evident from hence ; namely, This Baptism was never administer'd during Christ's *bodily Residence* on Earth ; but on the Day of his *Ascension* into Heaven he commanded his Apostles that they should * *go into all Nations and preach his Gospel, beginning at Jerusalem* ; but that they should not set about this great Work of preaching his Gospel, even at *Jerusalem* itself, 'till they had † *received Power from on high, the Promise of the Father, or Baptism with the Holy Ghost*, which should be conferr'd on them *not many Days* from thence : As therefore this *Visible, Extraordinary Descent of the Holy Ghost* upon the Apostles, on the Day of Pentecost happened just ten Days after Christ's *Ascension*, the Day he had promised it should be given *not many days hence* ; and since nothing befel the Apostles in the intermediate Space betwixt Christ's *Ascension* and

* Matt. 28. v. 29. — Mark 16. 15. — Luke 24. 47.

† Luke 24. 49. — Acts 1, 4, 8.

and this Day of Pentecost, that can with any Shew of Probability be called *Baptism with the Holy Ghost*, and since the Apostles did actually on this Day begin to preach the Gospel at *Jerusalem*, which they were not to do 'till *baptized with the Holy Ghost*, it follows, by the most undeniable Consequence, that this *Visible, Miraculous Descent, or Effusion* of the *Holy Ghost* on the Apostles, on this Day of Pentecost, was that *Baptism with the Holy Ghost* expressly mentioned first by JOHN the *Baptist*, and which afterwards Christ himself promis'd he would confer upon his Disciples; and that it was now, and never 'till now, administer'd under the Gospel Dispensation. --- But that this Matter may be put out of all manner of Doubt, if any Doubt yet remain, I shall add the Testimony of St. PETER. This Apostle, we are told, *Acts 10.* was sent by the Spirit of God to convert the Centurion CORNELIUS to the Christian Faith; and that, *as he was preaching* to him and his Company, *the Holy Ghost fell on them all.* And this *Descent* of the *Holy Ghost* was in the very same manner with that on the Day of Pentecost before spoken of; for St. PETER himself, rehearsing the Account of this *Miraculous Descent* in the following Chapter, tells us, *As I began to speak*, to CORNELIUS in order to convert him, *the Holy Ghost fell on them*, i. e. on CORNELIUS and his Company *as on Us* the Apostles *at the Beginning* of preaching the Gospel at *Jerusalem*,

lem, which was on the aforeſaid Day of Pentecoſt. *And then, ſays he, remembred I the Word of the Lord, how that he ſaid, JOHN indeed baptized with Water, but ye ſhall be baptized with the Holy Ghoſt not many Days hence.*

Thus, I hope, it is ſufficiently demonſtrated that the *Baptiſm with the Holy Ghoſt* was never adminiſtered under the Chriſtian Diſpenſation 'till the Day of Pentecoſt firſt enſuing Our Lord's Aſcenſion into Heaven.

It is now time to ſhew you what is the true *Scripture Senſe* of this Baptiſm, or, in other Words, what *Spiritual Powers, Gifts, Graces, or Privileges* this Baptiſm is in *Scripture* ſaid to have conferred. And here it is neceſſary to be remark'd, that the *Holy Ghoſt* is in *Scripture* ſaid to confer two very different Sorts of Gifts; the one *absolutely* neceſſary towards the Salvation of Chriſtians, as being ſuch without which no Man can repent, nor praſtiſe that ſincere Holineſs ſo ſtrictly required in the Goſpel: And the Gifts of this Sort are called the *Ordinary. Universal, Sanctifying, Saving Graces, or Operations* of the Spirit. The other Sort of Spiritual Gifts were thoſe that the *Holy Ghoſt* beſtowed on the Apoſtles, and the Generality of Believers in the Apoſtolick Age, purely on the account of proving the Truth of the Chriſtian Religion, and propagating it the faſter and more effectually in the World. Such were the Faculty of *ſpeaking foreign Languages* *instantaneously,*

neously, Immediate Inspiration, Prophecy, Miracles, and the Like. And these are distinguished by the Name of *Extraordinary, Miraculous* or *peculiar* Gifts of the Spirit: And these Gifts were never necessary to sanctify Men's Hearts, and reform their Manners; Nay, a Man might be very wicked at the time he was in the actual Possession and Exercise of them: * Nor are they at all necessary in these later Ages of Christianity for any of these Purposes for which they were given in the Primitive State of the Church.

It remains then to be determined whether of these two Kinds of Gifts the *Baptism with the Holy Ghost* bestowed; whether the *Ordinary*, or the *Extraordinary*. But after what has been proved concerning the Time when this Baptism was first administered, there will be no Difficulty in deciding this Question.

For, 1st, The *Baptism with the Holy Ghost* cannot be understood to signify the *Ordinary sanctifying* Gifts of the Spirit, which were *absolutely*

* See MATT. 7. 22, 23. ——— It may be fairly collected from 1. COR. 12. that there was great Strife, Maligning, and Disorder among the *Corinthians* who were endow'd with the *Extraordinary* Gifts of the Spirit; even about the Honour or Precedency belonging to each of these Gifts. ——— Vid. LOCKE in Locum. Moreover St. PAUL in the next Chapter, in saying, *Though I speak with the Tongues of Men and Angels, and have the Gift of Prophecy, and understand all Mysteries, and all Knowledge, and though I have all Faith, so that I could remove Mountains, and have no Charity,* plainly supposes a Man may have all these *Extraordinary* Gifts of the Spirit, and yet want *Charity*, and consequently be a very wicked Man.

lutely necessary to the Salvation of Christians, because, as I have just shewn, this Baptism was never administred or conferred till the Day of Pentecost first ensuing Our Lord's Ascension. For if *Baptism with the Holy Ghost* should consist in the *sanctifying, saving* Gifts of the Spirit, and yet was never administred till after Our Saviour's Ascension, it will follow, that Christ had not one true Disciple, not one that savingly believed in Him, during the whole Course of his three Years Ministry on Earth; Nay, that not any one of his twelve Apostles themselves, whom, nevertheless, he had affirmed to be * *the Salt of the Earth*, and *the Light of the World*, and to be *clean through the Word which he had spoken*. JOHN 13. 10.—15. 3. whom he honoured with the Appellation of ** *Branches* of himself *the Vine*; and because they were *not of the World*, he had chosen them out of the World, and as the Father had loved him so had he loved them; and because they had loved him, and believed that he came out from God, therefore did the Father himself Love them.† I say, not one of the twelve Apostles themselves were all that Time in a State of *Sanctification* and *Salvation*; not PETER, who had so earnestly affirmed to Christ that

* MAT. 5. 13, 14. — ** JOHN 15. 5, 19, — 9. —

† JOHN 16. 27. — Many more Testimonies may be met with in the Evangelists, proving the Apostles to have been already in a State of Holiness, or sanctified by the ordinary Grace of the Holy Ghost.

that he loved him, and appealed to Christ's own Knowledge for the Truth of what he had affirmed; JOHN 21, 15. and after his Denial of him repented so heartily; MAT. 26, 73. Not JOHN himself, who is called, by way of Eminence, * *the Disciple whom JESUS loved*. If *Baptism with the Holy Ghost* be taken to mean the *Common Saving Gifts* of the Spirit, it evidently follows, Christ had not one true Disciple upon Earth, not one that was *sanctified*, and in a State of *Salvation*, till the Pentecost after his Ascension; which is a Doctrine so shocking and repugnant to plain Accounts of Scripture, that it ought never to be admitted for true.

It must be owned, indeed, that these *Ordinary sanctifying Gifts* of the Spirit may with Propriety enough be styled *Baptism with the Holy Ghost*, if we please. Thus our holy Church hath taken the Liberty to call them; † and

* JOHN 13, 23. — 20, 2. — 21, 20.

† Office of Baptism, both for Infants and those of riper Years, in the Address of the Minister to the Congregation, at the Beginning of the Office; But that our Church means by this Baptism the *sanctifying Gifts* of the Spirit is evident from the Prayers following, where we meet with the following Phrases. *Wash him and sanctify him with the Holy Ghost*; 1st Prayer. — *that he coming to thy holy Baptism may receive Remission of his Sins by spiritual Regeneration*. 2d Prayer, &c. — It is the Sense of our Church that the *sanctifying Grace* of the Spirit is conferred by Water Baptism on all worthy Recipients thereof. But that the Baptism with the Holy Ghost, according to the *Scripture Sense*, was not any Part of Water Baptism, but an entire Baptism of itself, is demonstrable from ACTS 8: 15, 16, 17. CH. 10. 44, &c. CH. 19. 5, 6.

and so have many of the Fathers and Divines of all Communions ; but still I insist, that the *Ordinary* Gifts of the Spirit are never once styled in Scripture, *Baptism with the Holy Ghost*, and are never there designed to signify that *Baptism* which Christ never administered to any of his Disciples till after his Ascension into Heaven.

Secondly, Even according to the Quakers own Explanation of the manner how the *Baptism with the Holy Ghost* was conferred, this Baptism could not consist in the *sanctifying* Gifts of the Spirit. For when it hath been pleaded against them by our own Writers (how justly I will not say) that the *Baptism with the Holy Ghost* could not be conferred by Men ; they have answered, * ‘ That tho’ it could
 ‘ not be wrought or conferred without Christ
 ‘ and his Grace, yet it is *instrumentally* done
 ‘ by Men, fitted of God for that purpose,
 ‘ namely, by their outward Teaching : Ac-
 ‘ cordingly, St. PAUL’s Commission was, *to*
 ‘ *turn People from Darkness to Light*, and
 ‘ convert them to God ; and whoever, by
 ‘ the Preaching of the Gospel Ministers, and
 ‘ the Reception of the good Spirit, which
 ‘ was thereby, as a *Means*, conveyed to them,
 ‘ were *turned from Darkness to Light*, and
 ‘ *from the Power of Satan unto God*, and had
 their

* BARCLAY’s Apol. Prop. 12. Sec. 8.—BESSE’s Defence of Quakerism, Sec. 15. Page 279. —FORSTER’s Answer to the Norfolk Letter, p. 90.—CLARIDGE’s LUKE Evang. attest. 3d Argument against Water Baptism.

‘ their Hearts wash’d and purified from sinful
 ‘ Defilements, were *baptized with the Holy*
 ‘ *Ghost.*’ But according to this Notion of
baptizing with the Holy Ghost, JOHN the Bap-
 tist could administer this Baptism as well as
 any of the Apostles. For thus saith the An-
 gel to ZACHARIAS, concerning JOHN. *Many*
of the Children of Israel shall be turn to the
Lord their God, and he shall go before him in
the Power and Spirit of Elias, to turn the
Hearts of the Fathers to the Children, and the
Disobedient to the Wisdom of the Just, to make
*ready a People prepared for the Lord ** Thus
 also prophesied ZACHARIAS himself concern-
 ing his said Son. *Thou Child shalt be called*
the Prophet of the Highest ; for thou shalt go
before the Face of the Lord, to prepare his
Ways, to give Knowledge of Salvation unto his
People by the Remission of their Sins.

These are the Predictions concerning JOHN’s
 Ministry : And accordingly, the first News
 we hear of him after he entered upon his Of-
 fice, was his calling upon the Jews to † *Repent*,
 and exhorting them *to bring forth Fruits meet*
for Repentance And, no doubt, of those vast
 Numbers that came to his Baptism, *confessing*
their Sins, many were sincere Penitents ; and
 by the Co-operation of the Spirit, became *Re-*
generate in their Lives, and embraced the
 Know-

* LUKE I. 16. † MAT. 3. 2, S.—MARK I. 4.
 LUKE 3. 3, S.

*Knowledge of Salvation.** From hence then I argue, that since JOHN *the Baptist* was an *Instrument* in God's Hands, as well as the Apostles and other Ministers of the Gospel, of *enlightening the Minds* of many of the Jews, and converting them from their Evil Ways to serve God in true Amendment and Holiness of Life, and yet, notwithstanding, was not qualify'd or empowered *to baptize with the Holy Ghost*, as is evident from the Scriptures before cited, and as the Quakers themselves not only allow, but contend, it undeniably follows, that this *Baptism with the Holy Ghost* does not consist in the *Ordinary, saving, sanctifying* Gifts of the Spirit, our Adversaries themselves being Judges. — Therefore,

Thirdly, And to come to the Point, The *Baptism with the Holy Ghost* always, and only, signifies in Scripture a Conferring the *Extraordinary* or Miraculous Gifts of the Spirit. This appears,

In the First Place, not only from its having before been prov'd that this Baptism did not consist in the *Ordinary* Gifts of the Spirit; but moreover, from the Circumstances under which Our Saviour promis'd this Baptism to his Apostles on the Day of his Ascension. He had

* APOLLOS, we are told, (*Acts* 18. 24, 25.) tho' a Jew, and knowing only the Baptism of JOHN, was, however, mighty in the Scriptures, and instructed in the Way of the Lord, and was fervent in the Spirit, and spake and taught diligently the Things of the Lord. — But no Disciple of JOHN, as such, was baptized with the Holy Ghost.

had told them, (LUKE 24. 47) that *Repentance and Remission of Sins should be preached in his Name among all Nations, beginning at Jerusalem*, and that they were to be *Witnesses of these things*, or Preachers of these Doctrines; which are by a usual Figure in Scripture put for the Whole of the Gospel Religion: And then 'tis added in the 49th Verse, *And behold I send the Promise of my Father (or Baptism with the Holy Ghost*) upon you: But tarry ye in Jerusalem until ye be endued with Power from on high*. In which Passage here is a Commission given the Apostles of preaching the Gospel among all Nations, *beginning at Jerusalem*; but they were ordered to tarry in that City, and not set upon their Office, till they had received *the Promise of the Father, or Baptism with the Holy Ghost*. As therefore this Promise of this *Baptism* was made to the Apostles immediately after the Commission was granted them for publishing the Gospel; which Office, notwithstanding, they were charged not to enter upon 'till this Baptism was conferred upon them, is it not most obvious and natural to conclude, that it was promis'd *purely* to enable them effectually to execute their Ministerial Commission? But this it is morally impossible they could do, 'till endued with the *extraordinary* Gifts of the Spirit.

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* So the Promise of the Father is explained in the parallel Place, *Acts* 1. 4, 5. which see.—See also *JOHN* 15. 26.—and *Ch.* 16. 7, 8, 9, 10, 11, 13.

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Moreover, this *Baptism* is here call'd *Power* from on high, because, no doubt it would qualify them *powerfully* to preach the Gospel, and to demonstrate the Truth thereof by the Attestation of Signs and Wonders effected by the Spirit. Accordingly St. PAUL tells the *Corinthians*, *My Preaching was in Demonstration of the Spirit and of Power* * I Cor. 2. 4. And to the Romans he writes, Ch. 15. v. 19. that *through mighty Signs and Wonders by the Power of the Spirit*, he had been able to make the Gentiles obedient, and *had fully preached the Gospel of Christ from Jerusalem round about unto Illyricum*. It is therefore sufficiently manifest, from the Circumstances under which the *Baptism with the Holy Ghost* was promis'd the Apostles, that it consisted in the *Extraordinary* Gifts of the Spirit only.

But if this Argument should not be thought conclusive enough, I shall,

Secondly, Produce such explicit Testimonies from express Declarations of Scripture, as will clear the Doctrine I am defending against all reasonable Doubt or Objection. For I shall

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* ' There were two Sorts of Arguments wherewith the Apostle confirm'd the Gospel ; the One was the Revelations made concerning Our Saviour by Types and Figures and Prophecies of him under the Law ; the other Miracles and miraculous Gifts accompanying the first Preachers of the Gospel in the publishing and propagating of it. — The latter of these St. PAUL here calls *Power* ; the former in this Chapter he terms *Spirit* ; so Ver. 12, and 14, *Things of the Spirit of God*, and *spiritual Things*, are Things revealed by the Spirit of God, and not discoverable by our natural Faculties. ' Lockæ's Note on the Place.

venture to affirm, that wherever in Scripture the Spiritual *Effects* or *Operations* of this Baptism are mentioned, there only the *Extraordinary* Gifts of the Spirit are mentioned, and no other Sort of Gifts whatever.

For Proof of this let us look back to the Account of the Descent of the Holy Ghost on the Day of Pentecost before spoken of, *Acts* 2. where, after 'tis said, that *there appeared unto them cloven Tongues like as of Fire*, and that *it sat upon each of them*, and that *they were all thereby filled with the Holy Ghost*, it follows, *and began to speak with Tongues as the Spirit gave them Utterance*. Here the sacred Historian manifestly ascribes *Speaking with Tongues*, which was one of the *Extraordinary* Kind of Spiritual Gifts, to be the Effect of the Apostles being *filled*, or *baptized* with the *Holy Ghost*; and not a Syllable is spoken of their being then endu'd with any one *Common*, *Sanctifying*, or *Saving* Spiritual Grace. Again,

2dly, St. PETER himself in this very Chapter affords us the like; nay, much stronger Evidence, that the *Effects* of the *Baptism with the Holy Ghost* should be restricted to the *Extraordinary* Gifts only. For when some of the Jews, upon hearing the Apostles, immediately after this Descent of the Holy Ghost, *speak divers Languages, mocked them, and said they were full of new Wine*, PETER answered, *these Men are not drunk as ye suppose, but this* (this Faculty of speaking divers Languages) *is*

that which was spoken of by the Prophet JOEL. And then he repeats the Prophet's Words, Ch. 2. v. 28. which are these. And it shall come to pass in the last Days, saith God, that I will pour out my Spirit upon all Flesh; and your Sons and your Daughters shall prophesy, and your Young Men shall see Visions, and your Old Men shall dream Dreams; and on my Servants and on my Handmaids will I pour out in those Days of my Spirit, and they shall prophesy. — I have before proved that this Effusion of the Holy Ghost on the Day of Pentecost was the Baptism with the Holy Ghost.

Now then, as St. PETER in this Place, by ascribing the Apostles speaking divers Languages to be the Completion of JOEL's aforesaid Prophecy, makes that Prophecy to contain a Promise of *Baptism with the Holy Ghost*; and as neither in JOEL's Prophecy,* nor in this Completion of it mentioned by the Apostle, there is any but *extraordinary* Gifts spoken

* If in this Prophecy of *Baptism with the Holy Ghost* the Ordinary, sanctifying Gifts of the Spirit be intended as well as the Extraordinary, is it not surprizing that *these* should be so particularly mention'd, and not a Syllable concerning *those*? It is not once said, *God shall pour out his Spirit upon all Flesh*, either to work in them Goodness and Righteousness, (Eph. 5. 9.) or to inspire them with Love, Joy, Peace, Long-suffering, Gentleness, Faith, Meekness, and Temperance. (Gal. 5. ver. 22, 23.) or to purify their Souls in obeying the Truth. (1. PETER 1. 22.) or to make them Sons of God. (Rom. 8. 14.) or to save them by its Regenerating Influence (TITUS 3. 5.) or the like. Is it not therefore without the least Ground, that the Quakers, from this Prophecy, plead that the sanctifying Gifts of the Spirit are conferred in *Baptism with the Holy Ghost*, as well as the Extraordinary?

ken of, (namely in JOEL the Gift of *Prophecy, seeing Visions, Dreaming Dreams*; in the Application of the Apostle, *speaking with Tongues*) can any thing be more evident than that, as far as appears hitherto from Scripture, *Baptism with the Holy Ghost* consists only in the *Extraordinary Gifts* of the Spirit?

Thirdly and lastly, let us review the Account of CORNELIUS his Conversion, related *Acts 10*. This Centurion, we are told, *was a devout Man and one that feared God, with all his House, and gave much Alms to the People, and prayed to God always*, and therefore we may be sure he was already endow'd with the *sanctifying Gifts* of the Spirit. Nevertheless he was not yet *baptized with the Holy Ghost*. For as PETER was preaching to him in order to his Conversion, *then the Holy Ghost fell on him and all them that heard the Word*; that is, they were now *baptized with the Holy Ghost*. What then was the Effect of this Baptism? Why, we are told, that *they of the Circumcision which believed were astonished, as many as came with PETER, that on the Gentiles also, viz CORNELIUS and his Company, was poured out the Gift of the Spirit*; for they heard them *Speak with Tongues*. They heard them *Speak with Tongues*, which is one of the *Extraordinary Gifts* of the Spirit; but not so much as a Hint is given of their being by this *Baptism* endowed with any of the *Ordinary* or *sanctifying* Graces thereof.

I might

I might go on to examine all those * Passages in the *Acts* and the *Epistles* which mention the *Holy Ghost's* being *given*, or of Believers being *filled* therewith, and shew how perfectly they either favour, or, at least, do not contradict this Account of *Baptism with the Holy Ghost*; but these I have already considered, being so decisive and full to my purpose, and the only Passages in the whole New Testament, if I remember right, where this *Baptism* and its *Effects* are expressly mention'd together; and being well assured our Adversaries cannot produce one Text in all the Scriptures to invalidate this Account, I shall conclude this Head, and take it for granted, That *Baptism with the Holy Ghost* does in *Scripture* always, and only, signify the Conferring the *Extraordinary* Gifts of the Spirit; such as *Speaking with Tongues, Immediate Inspiration, Prophecy, Miracles*, and the like.

And

* It won'd have been endless to have cited and critically examin'd all those Places.—Besides, as I conceive that the Holy Ghost is in Scripture said to be *given*, or Believers *filled* therewith, with regard to the *Ordinary* Gifts of the Spirit as well as the *Extraordinary*; therefore even tho' the Case should happen that the *Ordinary* Gifts of the Spirit are set down as the *Effects* of the *Holy Ghost's* being *given*, or Men *filled* therewith, it will not follow, that the *Baptism with the Holy Ghost* consists in the *Ordinary* Spiritual Gifts: because those Phrases are of an ambiguous Interpretation, sometimes being to be understood of the *Ordinary*, sometimes of the *Extraordinary* Gifts. But *Baptism with the Holy Ghost*, I affirm, always consists in the *Extraordinary* Gifts only, if the *Effects* mentioned along with that Baptism be the surest Rule of Judging what it is.

And as this is the true Scripture Sense of *Baptism with the Holy Ghost*, it is obvious to remark, that this Baptism was intended only for the infant State of the Gospel; and that it hath, in fact, entirely ceas'd upwards of Thirteen hundred Years ago.

During the Age in which the Apostles liv'd, it must be own'd this *Extraordinary Spiritual Baptism* was very common, few ordinary Christians, I suppose, if any, being without some one or other of the Gifts thereof. And this may serve as a true Interpretation of that Place in the *Acts* 2. 38, 39. which the Quakers would fain wrest to support the *Universality* and *Perpetuity* of this Baptism. The Words are, *Then PETER said unto them, Repent and be baptized every one of you in the Name of Jesus Christ, for the Remission of Sins, and ye shall receive the Gift of the Holy Ghost: For the Promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call.** Where it is very observable, First, that the Gift of the Holy Ghost

* 'The Sense of the Apostle seems to be this; viz. that the Promise of *Baptism with the Holy Ghost* was not limited to any particular Nation or People, as many of God's Promises had before been, but did belong to all Nations, out of which God would chuse such Persons as should to him seem most proper, and pour upon them the same Gifts which they then saw poured forth upon the Apostles and others. And this was exactly verified in thole days. For some Persons out of every Nation under Heaven where the Gospel was planted, had some one or more of these *Extraordinary* Gifts bestow'd upon him.'—Dr. STEBBING'S Polemical Tracts.—Where see his Reasons for this Interpretation,

Ghost here promis'd the Jews, their Children, and all that are afar off, is that Gift *in particular of speaking with Tongues*, which these Jews had just heard the Apostles exercise, and which the Quakers themselves will acknowledge was of the *Extraordinary Kind*, and confined to the apostolic Age. — But, Secondly, If the Gift of the *Holy Ghost* must be understood, in general, to signify all those Gifts which were conferred on the Apostles on the Day of Pentecost, it is apparent from what I have discours'd before, that these were all of the *Extraordinary Kind*, as well as that of *Speaking with Tongues*: And then, as the Promise of these Gifts is the same with that of JOEL before cited, of *God's pouring out his Spirit upon all Flesh in Prophecy*, and in Revelations by *Dreams and Visions*, which are all ceas'd many Centuries ago; the Gifts here promised must be limited to the same Period, and be acknowledged to be ceas'd likewise.

Thirdly, The *Extraordinary Gifts* of the Spirit mentioned by Our Saviour, MARK 16. Ver. 17. are as *universally and perpetually* promised, as those in the Text under Consideration. *And these Signs*, says he, *shall follow them that believe; In my Name shall they cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay Hands on the sick, and they shall recover.* But all these *Signs* or *Extraordinary Gifts* of the

the Spirit are confessedly ceased ; and why therefore should we not conclude that those we are disputing about are ceased too? since the Promise of *their Perpetuity* is no more general than of *these*. In a Word then, all that the Passage under Consideration can be taken to mean is, that the *Baptism with the Holy Ghost*, or the *Extraordinary Gifts* of the Spirit should in those Times be very common if not universal ; and this we not only allow, but contend for.

And as in those Times this *Baptism with the Holy Ghost* was very common, so the speedy and more effectual Propagation of the Gospel necessarily required it should be so.* Except the poor illiterate Apostles themselves had been thus baptized. 'tis, morally speaking, impossible they should have made a ten thousandth Part of the Converts they did : And except the other Ministers of the Gospel, and the Generality of *Lay* Christians also, had enjoyed this Baptism, the Faith of Christ could not have spread so fast, nor have been so firmly established as it was. But as before the Apostles left the World, the Canon of Faith was filled up, and all committed to Writing ; and infinite Numbers of Men in almost all the inhabited Regions of the Earth had embraced Christianity ; and some of these Men
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* For further Satisfaction in this Point, See the 4 first Chapters of D'OYLEY'S Second Dissertation.

of Authority and Learning ; that could befriend the true Religion with temporal Encouragements, as well as support it by Dint of human Argumentation ; then, as there was less Occasion for the *Baptism with the Holy Ghost*, so Church History informs us it became less common : And in little above two Hundred Years after, (Christianity having made greater and greater Progress in the World, *Kings having become it's Nursing Fathers, and Queens it's Nursing Mothers,**] this Baptism became more and more rare ; and in the End of the Fourth Century after Christ, it was so wholly ceas'd, that from that time to this, perhaps scarce twenty Instances, credibly recorded, can be produced of any one *Extraordinary* Gift of the Spirit being exercis'd.† It must be acknowledged indeed, that the Church of *Rome* hath formerly boasted of Numberless and Mighty *Miracles* having been wrought by several *pious Saints*, as they are called, of her Communion. But the Times in which these Miracles were pretended to be wrought, being the Ages of the most unparallel'd Ignorance, Credulity and Superstition in all Ranks and Orders of Men, and of the most enormous Wickedness in those in Spiritual Places, the Popes and inferior Pastors

* ISAIAH 49. V. 23.

† See the Ingenious Author last quoted, his 5th Chapter of the said Dissertation ; who excepts indeed the Gift of *Exorcizing, or Casting out Devils*, Instances of which he proves may be met with in the 5th Century.

Pastors of the Church; and so many of these Miracles having been clearly detected, and shewn to be the grossest Forgery, and Imposture, no manner of Credit can safely be given to any of them. Or if Miracles were really wrought by some of the Voraries of the Romish Religion, in those Ages of Darkness and Iniquity. we may upon the most solid Grounds affirm, they were effected by the Agency of Satan,* whom God has been pleased, at sundry Times, and upon various Occasions, to allow the Power of *working Signs and lying Wonders*.†

And then, as to the Quakers themselves, (who are the only People in this Age and Nation, that pretend to that *Baptism with the Holy Ghost* which is so called in Scripture **) what Evidence can they give us that they are any of them so baptized as they pretend? Which of them have ever published so sublime, refined, and perfect a System both of Faith and Morality as the Gospel exhibits, by the sole Power of their *Immediate Inspiration*? Which of them can *speak with Tongues*, which they never learn'd at School, nor obtained by the Use of human Means? Which of them have ever *prophefied of Events* that were actually accomplished exactly as predicted; Events which

* Exodus 7. ver. 12, 22. — Ch. 8. v. 7.

† II Thess. 2. v. 9. See also MAT. 24. 24.

** I ought, perhaps, to except the *Methodists*. — See WHITEFIELD'S Sermon on JOHN 7. 38, 39.

which it was impossible for the Sagacity of either Men or * Devils to foresee, or even plausibly to guess at? How many dead Men did we ever hear they *restored to Life*? Or how many have they ever *struck dead* by the mere Force and Vertue of a Word speaking? Which of them can *take up Serpents* without a Wound, or *drink Poison* unhurt, or *cure the Sick* by Imposition of Hands, or even *by their Shadows overshadowing them as they pass by them*? But till they do these, or such *Extraordinary* and *Supernatural* Works as these, as did the Apostles and Multitudes of true Believers in the first Age of the Church, they must allow us to conclude, that all their high Pretensions to *Baptism with the Holy Ghost* are unscriptural, vain, and presumptuous.

But indeed, to do the Quakers Justice, they pretend not, now, to any of these *Extraordinary* Gifts of the Spirit, which are in Scripture styled *Baptism with the Holy Ghost*, excepting that of *Immediate Inspiration*.

But this they lay claim to, and affirm, that by it they are taught all the saving Truths of the Gospel with regard both to Faith and Practice; and that, not *Instrumentally*, but *Objectively*. And tho' in Words they profess a great Value for the Holy Scriptures of the Old and

* It cannot be question'd but that the Devil, as a Being by Nature far more intelligent, and of far longer Experience than Men, may foresee several Events which they cannot, and inspire his Emissaries with the Foreknowledge thereof.—His story both sacred and prophane will justify this Remark.

and New Testament, yet they make the *immediate* Teaching of the Spirit, and sometimes the Spirit itself, the *primary* and the * *alone adequate Rule of Faith*; styling the Scriptures only a *secondary* or *subordinate* Rule, and inferior to that of the Spirit, both in respect of Certainty and Extent.

Now if the Quakers were really thus *immediately inspir'd*, as they give out, we would still allow them that *Baptism with the Holy Ghost* is not ceas'd: But the Misfortune is, they are not able to produce the least conclusive Proof in the World of such their Inspiration. Their own *solemn Word and Affirmation* is by no means satisfactory: For the rankest Impostor that ever was could give as good Proof of his *Inspiration* as this amounts to. But Christians are cautioned in Scripture, not be so weak and credulous as to believe a Man to be divinely inspir'd upon to flender a Foundation. St. JOHN, in particular, admonishes us *not to believe every Spirit*,† that is, every Person, boasting of the *immediate Inspiration* of the Spirit, *but to try the Spirits whether they are of God*: And the Reason he gives for this Admonition

* I cannot here forbear remarking upon the Absurdity of the Quakers; not only in calling the Spirit the complete, adequate Rule of Faith, but in calling it any Rule at all. — It is not the Spirit, strictly and literally speaking, that is the Rule of Faith, but the Revelation of the Spirit, as made known to us. — Should the Spirit reveal nothing to us either mediately or immediately, where is our Rule of Faith?

† I. JOHN 4. 1. — See an excellent Sermon of Bishop BLACKHALL's on this Text, design'd particularly against the Quakers.

dition is, *because many false Prophets, many who falsely pretend to prophesy or preach by the immediate Dictates of the Spirit, are gone out into the World.*

Now as this Advice was thought necessary by an Apostle in an Age when, we are assur'd, there were a great many *truly* inspired Prophets; much more necessary should we think it in these Times, when the Reasons why there should be even any *truly* inspired Prophets are ceas'd, and when there are the most glaring Arguments imaginable, that there are a great many *false ones*.

There is therefore abundant Cause why we should bring the Quakers' Pretensions to *immediate Inspiration* to the Test, and not trust them upon their bare Words alone.

It would exercise your Patience too much, if I should at this Time examine these Pretensions of our Adversaries as largely as I might, or as the Importance of the Matter deserves.

However, as *Immediate Inspiration* is the only *Extraordinary Spiritual* Gift, of those which in Scripture *Baptism with the Holy Ghost* is shewn to consist in, that is now laid claim to by this People, I cannot without manifest Injustice to my Subject, pass it by without examining whether it is not also ceas'd as well as all the other *Extraordinary* Gifts of the Spirit; or, in other Words, whether the Quakers are *immediately inspir'd* or no?

Now

Now in order to the Tryal of any Man's Pretensions to the *immediate Inspiration* of the Spirit of God, it is evidently necessary, in the first place, that we examine whether the Doctrines he teaches be consonant with those already known to have been taught or revealed by God's infallible Spirit; that is, whether his Doctrines be consistent with the *Holy Scriptures*? For except they be so, 'tis as certain that they are false, as that those contained in the Scriptures are true. And therefore whatever Teacher or Prophet, pretending to *immediate Inspiration*, contradicts the infallible Word of God delivered in *Sacred Writ*, is undoubtedly a Deceiver and ought to be rejected as such.* Now this I judge to be the Case of the Quakers: For at the same Time that they make their Boast of preaching by the *immediate Dictates* or *Inspiration* of the Holy Spirit, they profess and maintain several Doctrines repugnant to the sure Word of God revealed in the *Bible*. Particularly, they assert, that *Baptism with the Holy Ghost* is the only Baptism to be administered to Christians in all Ages of the Church; and, in Consequence of this, they deny *Water Baptism* to be an Institution of Christ; both which, I am persuaded will fully appear to be contrary to Scripture before I have done: And then we shall have a Demonstration beyond all possible Doubt, that the Quakers are no true Prophets, but down-
right

* See *Deut.* 13.—1, 2, 3. *Mat.* 7.—15, 16. *Gal.* 1.—7, 8, 9.

right Impostors. — But supposing these Men should teach nothing contrary in the least to Scripture, but every thing perfectly conformable thereto, yet it will not follow from hence that they are *immediately inspired*. For if the Knowledge of Scripture Truths can be obtained by any other Means than by *immediate Inspiration*, they may have obtained it by *those* Means, and not by *this*. And that the Knowledge of Scripture Truths may be obtained by other Means, namely, by the Use of our Reason and natural Faculties, bless'd with the *ordinary* Grace and Providence of the Spirit* in

* The Assistances the Holy Spirit blesses our natural Faculties with in studying the Scriptures are, the inflaming our Desires to know our Duty, brightning our Apprehensions, strength'ning our Memories, encouraging our Diligence, and supporting us under it, &c. not the presenting Scripture Truths *objectively* to our Minds; for this the Words of Scripture will do sufficiently when once we have qualified ourselves for the Knowledge of them by human Means.

The Quakers assert, that there is as great necessity for the Spirit *immediately* to interpret Scripture as at first to dictate it; founding their Opinion on that of St. PAUL, 1. Cor. 2. 14. *The natural Man receiveth not the things of the Spirit of God, for they are Foolishness unto him; neither can he know them, because they are spiritually discerned.* But giving the true Sense of this Place will leave the Quakers' opinion without ground. The Apostle then, by the *natural Man* means one that will believe nothing but what *natural Reason alone* teacheth, and consequently rejecteth all Teaching of the Spirit *whatever*, as Foolishness. Such were of old the Ethnic Sophists, and now our modern Deists. Whereas the Man, who having the Scriptures for a Teacher, exerciseth his *natural* Faculties in the study thereof, and believes whatever he meets with therein, whether it be discoverable by natural Reason or no; such a one, not being the *natural Man* spoken of by the Apostle, knoweth the Things of the Spirit, because they are revealed to him by the Spirit in the Scriptures.

in studying the Written Word, has never yet been refuted, neither can be.

These Truths, when once fairly propos'd to our natural Understanding by the outward Teaching of the Bible, are as intelligible (as far as they are intended so to be) as any other Truths ; provided our Minds be unprejudic'd, and *willing to learn*, and to *do the Will of God*. For Instance, that Scripture Axiom, that *Christ died for the Sins of the World*, is as perceptible as that CORYS King of *Athens* died to save his Army from a supposed impending Destruction. Again, the *Resurrection of the Body from the Grave*, is as capable of being apprehended by the intelligent Mind, as the Springing of a Stalk, Blade, and Ear of Wheat, from a Grain of Wheat that was sown in the Ground.

These, and all the other essential Doctrines of the Gospel, if we be but sincere in the Investigation thereof in the Holy Scriptures, are by our *Rational* Nature as easily found out and comprehended, as Physical, Historical, or any other Truths.

Tho' the Quakers should therefore hold and maintain all the Articles of the written Word, both doctrinal and practical, yet this is no Proof that they are *immediately inspir'd* with the Knowledge of them by the Spirit.

What Proof then ought we to expect of the Quakers that they are *immediately inspir'd* before we must give Credit to them and attend to their Revelations? To this I reply, that

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if

if it appear, in the first place, that they are Orthodox and sound in Faith, then the only sure and infallible Proof of their *Inspiration* is either, first, their *working Miracles*, or being attended with miraculous Circumstances ; or, secondly, their *propheying* of Events which are actually fulfilled in our own Times,* and such as could not be foreseen, or even guess'd at,† either by Men or Devils : Or, lastly, their producing clear and certain *Promises of Scripture* for such their Inspiration.

These are the only Characters and Credentials of a true *Enthusiast*. And by one or other of these Arguments, MOSES and the Prophets, †† the Baptist, Christ, and his Apostles proved themselves Ambassadors from Heaven, and their Words the Oracles of God.

And

* For except we ourselves see the Completion of a Prophecy given out in our own Times, we have no rational Grounds of crediting the Prophet ; because we cannot be sure whether the Event predicted will ever be fulfilled or no. In a word, no Prophet deserves our credit 'till we are sure what he foretold is accomplish'd, except he bring other Credentials along with him beside the bare Words of his present Prophecy.

† I add *guess'd at*, because Events that the pretended Prophet had not the least Foresight of in the World, may be casually fulfilled. And upon this account the Almanack-Makers have often been Prophets. Again, several Events may be predicted with tolerable Certainty upon moral Grounds : that is, by considering nicely the present Posture of Affairs, and then concluding, that, if Things remain in the same situation, and produce their usual and natural Consequences, such and such will be their Issues ; which, if they happen, to the vulgar and unwary may appear with an Air of true Prophecy : But we must exclude all such predicted Events as these from being Marks of *immediate Inspiration*.

†† See SMITH'S *Preservative against Quakerism*. p. 85, 86.

And if the Quakers were pleased to oblige us so far as to produce any one of *these* Marks or Criteria in token of their *Inspiration*, we would believe them. But in these Sort of Proofs they are miserably defective. With regard to *Miracles* and *Prophecy*, I cannot learn that any of them now a days * lay claim to them; and as to any clear and certain *Promises of Scripture* for such their *Inspiration*, I shall venture to affirm they cannot produce one; not one, that either in express Terms, or by necessary and indisputable Consequences, justifies their Claim to this *Extraordinary* Gift of the Spirit. For tho' indeed they have cited a great number of Texts for this purpose; yet they are, First, either such as are nothing to the purpose, but belong to quite another Matter: † Or, secondly, they contain only a Promise of *Immediate Inspiration* to the Apostles † and some of the first Preachers of the Gospel, and therefore cannot be extended to Christians in after Ages. Or, lastly, they are such as are applied by our Adversaries, not only to belong to all Christians in all Ages as well as to themselves, but also to all!

* Some of the ancient Quakers indeed are said to have had the Gift of Prophecy and Miracles, and in particular, and more eminently, GEORGE FOX, in his Journal. But I am persuaded the modern Quakers will not insist upon either their *Miracles* or *Prophecies* being any Proof of their *Inspiration*, and that they will excuse me from taking any further Notice of them.

† † See BENNET's Confutation of *Quakerism*, from Page 19 to 102 inclusive.

all Men in the World, young and old ; to Jews, Turks, Infidels, and Heathens of all Denominations.

Now that this last Class of Scripture Texts, which are the only ones necessary to be considered, do not contain a Promise of universal *immediate Inspiration*, is evident from the following Reasons.

First, Because Our Blessed Lord himself hath made the *Outward* and *Ministerial* preaching the Gospel the fix'd and general Method of instructing Mankind in the Knowledge thereof. *Go ye and disciple all Nations*, (saith he to his Apostles, MAT. 28. v. 20) *teaching them to observe all things whatsoever I have commanded you.* Or as St. MARK, Ch. 16. v. 15. *Go ye into all the World, and preach the Gospel to every Creature.* Which Command manifestly implies, that all Men were not, nay, that not any Men, except those that were appointed Preachers of the Gospel, were taught by the *immediate Inspiration* of the Spirit. St. PAUL ascertains this Conclusion drawn from Our Saviours Command in his Epistle to the *Romans*, Chap. 10. Having in the 12th Verse told the Jews, (who could not bear the Thoughts of the Gentiles being admitted as Sharers with them in the Privileges of the Christian Covenant) that there is *now*, under this Covenant, *no Difference between the Jew and Gentile*, but that *whosoever shall call upon the Name of the Lord shall be saved*, he asks, by way

way of Apology for his preaching the Gospel among the Gentiles, for which the Jews were probably offended at him,* *How shall they, the Gentiles, call on him, viz. Christ, in whom they have not believed? and how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher?* In which Questions are evidently contained the following Assertions, namely, that the Gentiles could not call upon Christ, or be his Disciples, except they believed in him, that they could not believe in him except they heard of him, and that they cou'd not hear of him without a Preacher. And then the Apostle proceeds to ask, *And how shall they preach except they be sent?* Which Question as clearly points out who those *Preachers* are, as the preceding shewed the Necessity of them. 'Tis plain, they are not that *infallible Spirit*, who, as the Quakers contend, inwardly illuminates the Mind *of every Man that cometh into the World* with the Gospel Faith; for this is but *one* Preacher; but 'tis ask'd, *How shall They preach?* which implies a Number of Preachers; namely, the Apostle himself and his Brethren in the Ministry. This is further conspicuous from the following Part of St. PAUL's Argument, quoted from the Prophet ISAIAH, Ch. 52. v. 7. *As it is written, how beautiful are the Feet of Them that preach the Gospel of Peace, and bring glad Tidings of good*

* See the Judicious LOCKE on this Place.

good Things! which can be applied to none but those *Oral* and *External* Teachers, the Apostles and Fellow-Labourers. This is yet further evident from the three following Verses taken from the Psalmist. *But they, the Gentiles, have not all obeyed the Gospel*, which we, the Ambassadors of Christ, have delivered unto them. *For Esaias saith, Lord, who hath believed our Report? So then Faith cometh by hearing*, with the outward Ear; *and hearing by the Word of God* outwardly reveal'd. *But I say have they, the Gentiles, not heard? Yes, Verily, their,* the Ministers of the Gospel's, Sound went into the Earth, and their Words unto the Ends of the World.*

From these, therefore, and numberless other Testimonies of Scripture that might be produced, if they were thought necessary, nothing is more certain, than that the *Ordinary* and *establish'd* Method of instructing the World in the Knowledge of the Christian Religion, is the outward Preaching of its Ministers; and therefore the Doctrine of *universal immediate Inspiration*, as professed by our Adversaries, is not

* BARCLAY (Prop 5, 6. Sec. 23.) understands this 18th Verse of the preaching of the Light within; the Absurdity of which will easily appear to any that will be at the pains to read the whole Passage above quoted, and consider the Scope of the Apostle's Argumentation. But what is worse, this very Writer (Sec 6. of this Prop.) takes the 15th Verse of this Chapter to relate to the Preaching of the Apostles, tho' he cannot but allow both Verses must be applied to the same Preachers. O amazing Contradiction, not to say Infatuation, in a Man that sets up for Infallibility and is the shrewdest Advocate that ever pleaded the Cause of *Quakerism!*

not only without the least Foundation in the Scriptures, but evidently contrary thereto.

Secondly, This Doctrine is contrary to the Accounts we have both of the Heathen and Christian World. For is it possible that the Heathens of all Sects and Denominations should have been all along since the coming of Christ, as they are at this Day, so grossly ignorant, many of them of the very *first and fundamental* Principles of all Religion, the Being and Attributes of God; more of them so wretchedly short in, and devoid of, a perfect System of Morality, that they not only are in the Dark about several essential Principles thereof, but even embrace the blackest Vices for laudable Virtues; and all of them such utter Strangers to the peculiar Articles of the Christian Faith? Is it possible that so many Christians in all the Ages of the Church should have been so shamefully defective *in the Knowledge of Christ Jesus their Lord*; and some of them embrac'd such heretical and monstrous Opinions, as even match'd, if not exceeded the wildest and absurdest Speculations of the Heathens? * I say, is it possible that this should

* These things are utterly unaccountable upon the foot of *Universal Immediate Inspiration*, but are very reconcilable with the Scriptures being the establish'd Method of instructing the World in the Knowledge of Christianity. The Heathens who never enjoyed the Illumination of the Holy Scriptures, excepting a few who had it by obscure and imperfect Tradition, followed the uncertain Glow-worm Light of their own Reason, and were thereby bewildered into Errors great and innumerable; And those Christians who in every

should have been the State of both the Heathen and Christian World, if the infallible Spirit of God, or the *Light within*, teaches, as the Quakers affirm,* all Mankind, *every Man that cometh into the World*, all the Articles of a saving Christian Faith and Practice ?

Thirdly, This Doctrine of *universal immediate Inspiration* is contrary to our own *Self-Experience*. For let any Man among us sit down and carefully recollect after what manner he arriv'd at that Degree of Knowledge of the Christian Religion he finds himself possess'd of; and I dare appeal to his own Conscience, if it was not entirely by the Use of human Means; by the early Instructions of his Parents, Guardians, or Masters; by hearing, reading, or studying the Holy Scriptures, Commentaries thereon, and Tracts of Divinity; by frequenting Sermons, and the Disputes and Conversation of Learned Men, &c.† I appeal to himself

every Age have erred from the Truth, did so generally by having the *Key of Knowledge* taken from them by those whom God had entrusted to preach and explain his Written Word. Thus it happened with the Jews: And the frequent Exhortations given to the Gospel Ministers to be diligent and sincere in revealing the *Word of Faith*, suppose that it would otherwise be thus with Christians. Other Reasons concur to account for the deplorable Ignorance of Christians, which cannot hold on the Supposition of the *Inspiration* aforesaid.

* BARCLAY'S Ap. Prop. 2.—Prop. 5 and 6, Sec. 21, 22, &c.

† Tho' a Man may arrive at the Knowledge of Christianity by any of these Means, yet the Scriptures are the Sacred Repository or Storehouse from whence that Knowledge is all deriv'd; those Instances excepted where *Natural Light* is a Teacher as well as the Scriptures; which I think are much fewer than is commonly imagined.

self, if he hath not found by Experience, that the more he was exercis'd in the Use of these Means, the more extensive Knowledge he gain'd of the Gospel; and if he can ever remember the Time when he was taught any one Article solely by the immediate Dictates of the Spirit? Let every Man deal impartially with, and thus examine himself, and judge of the Truth or Falshood of this Argument. But if it appears that none of us can witness any such *immediate* Teaching of the Holy Spirit *within* us, but are all assured, on the contrary, that we have obtained all our Knowledge of the Gospel by some or other, or all of the Means aforementioned; with what Front can our Adversaries tell us that we have all the Spirit of God *within* us, teaching us all the *saving* Truths of the Christian Faith! * They may as soon persuade us, that we have the Light of the Sun *within* us, to exhibit to our View all the Objects of the visible Creation: For we can no more perceive *internally* such an

* If the Quakers say we have all of us this Inward Spiritual Teacher, but wilfully shut our Eyes against it, I answer, *First*, This is still to suppose we are sensible we have such an Inward Teacher, which is contrary to our Self-Experience.

Secondly, Is not our diligent Perusal and painful Study of the Holy Scriptures a thorough Confutation of this rash and uncharitable Assertion? For, if we are willing to learn the Will of God in such a comparatively long difficult and laborious Way, how much more willing should we be to learn it in the compendious and easy Way of Immediate Revelation?

an Immediate Inspiration as they talk of, than we can the Irradiation of that material Light the Sun. †

'Tis presum'd therefore, that from our own *Self-Experience* (than which there cannot be a more irrefragable Argument in Nature) the Doctrine of *Universal Immediate Inspiration* is False.

Fourthly, This Doctrine appears to be false, even from the Experience we have of the Quakers themselves. For if we take a View of this *illumin'd* People, as far as they fall under our Observation, we shall find, for all their high Boasts of an *Universal Teacher within them*, that a Quaker, to speak in the most favourable Terms, is no more skill'd in the Religion of the Gospel, than those who disclaim that Immediate Revelation they pretend to, and own no other Rule of Faith but the Bible. Nay, I am persuaded it will not be thought too strain'd an Hyperbole, if I apply to them, with regard to their Understanding in the Doctrines and Precepts of Jesus Christ, what was once said of the Ninevites in another Respect,

* If the Mind be as perceptive of the Impressions made immediately upon it by the Spirit, as of those conveyed to it by the Mediation of the Senses, we could no more avoid perceiving the Immediate Illumination of the Spirit, than that of the Sun when our Eyes are open. For the Quakers then to say we have all such an Immediate Light or Teacher within us, when we are experimentally assur'd we have not, is as foolish as if they should tell a Man he has the Light of the Sun within him, and may, in the darkest Night, see external Objects, if he will, as clearly as at Noon-day.

spect, that *there are more than sixscore thousand of them that cannot discern betwixt their Right Hand and their Left.* JONAH 4. v. 11. At least, I appeal to all whose Opportunities and Judgments have enabled them to remark upon the *Religious Proficiencies* of this People, what vast Numbers of the rude and unletter'd Part of them are incapable of *giving a sound and scriptural Answer to those that ask them a Reason of the Hope that is in them,* PETER 3. v. 15. and require a Proof of the Articles of that Faith they profess. Let it be observed moreover, that the Quakers, as well as all other Sects of Christians, are generally greater Proficients in the Knowledge of Christianity, in Proportion to their greater Acquisitions of human Learning, and severer Study of the Holy Scriptures.

But Things could certainly never happen thus with the Quakers, if they were all immediately taught by the same infallible Spirit, as they pretend, all the Doctrines and Precepts of the Gospel; and that more fully and certainly than the Written Word can teach, For on Supposition of the Truth of *universal, perfect, immediate Inspiration*, they should all be alike knowing, not only in the weightier and absolutely necessary Evangelical Truths; but in every Thing that any way concerns the moral Improvement and Perfection of a Christian, or tends to adorn his Profession; not only *in whatsoever things are true, in what-*

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soever

soever Things are honest, in whatsoever things are just, in whatsoever Things are pure, but also in whatsoever Things are lovely, in whatsoever Things are of good Report, in whatsoever Things there is any Vertue or any Praise.—Phil. 4. v. 8.— They should all of them be equal to a PETER or a PAUL; and as compleat Doctors in the School of Christ, tho' educated in a Wilderness, and unskill'd in the first Elements of Science, as if they had been brought up at the Feet of a Gamaliel, and had imbib'd all the Learning of a Century. Thus it was in fact with the Apostles. When they had once been baptized with the Holy Ghost, they were all of them instantly, or as occasion required, led into all necessary and edifying Gospel-Truths; and of poor illiterate Fishermen, Rusticks, and Mechanicks, became the sublimest Philosophers and Divines the World ever saw. *Where was then the Wise? Where was the Scribe? Where was the Disputer of this World? The Wisdom of the Wise was destroyed, and the Understanding of the prudent was brought to nought, I Cor. 1. v. 19, 20. and the subtlest Adversaries among the Jews or Heathens were not able to gainsay nor resist the Mouth and Wisdom of the Apostles, LUKE 21. v. 15. when, under the Guidance and Inspiration of the Spirit, they proclaimed the Excellency of the Knowledge of Christ Jesus. Phil. 3. v. 8. And thus it would certainly be with the Quakers, if they were in Truth so immediately inspired*

inspired as they profess themselves to be. But, besides what has been before observed of the gross Ignorance of the vulgar and illiterate Part of this People, the *Writings* of their most eminent Apologists and Champions of their Cause, and the *Preachings* of their renowned Ministers are ample Confutations of the Doctrines under Consideration. As to their *Writings*, they contain so many Tenets contrary to the Gospel Revelation, and are so often contradictory to themselves, and to one another, that it is impossible they should have been dictated by the Spirit of Uniformity and Truth. And as to their *Preachings*, all that have ever had the Curiosity to hear them and were divested of Prejudice, will bear me witness how incredible it is, the *Preachers* should have been influenc'd and directed by the *immediate Impulse* of the Good Spirit. Many of them, especially of their Female Orators, are guilty of such ludicrous, not to say frantick, Gestures and Contortions of Body, such Throbbing, Whining, and Canting, in delivering their *Extempory Effusions*, and utter such wild, incoherent, unintelligible Jargon, that I could wish there were not too much Reason to say, they seem rather possess'd of the *raving Spirit* of a *Pythia*, or a *Sibyl*,* than to be actuated by

* VIRGIL (Æneid, lib. 6.) thus describes the *Cumean Sibyl* in a Fit of Enthusiasm.

——— *Subito non vultus, non color unus*

——— *sed pectus anhelans*

Et rabie fera corda tument. ———

Again

by the calm Suggestions of that Heavenly Numen, who always inspir'd the *Enthusiast* with Sense and Truth, left him the free use of his Reason and natural Faculties, and never transported him beyond the Bounds of Gravity and Decorum, either in Action or Elocution. *The Spirits of the Prophets*, St. PAUL assures us, 1 Cor. 14. 42. are subject to the Prophets : that is, as Mr. LOCKE justly paraphraseth it, ' The Gifts of the Holy Ghost are not like the ' Possessions of the Heathen Priests, who are ' not Masters of the (*infernal*) Spirit that possesses them ; but Christians, however filled ' with the Holy Ghost, are Masters of their ' own Actions, and speak or hold their Peace ' as they see Occasion, and are not hurried ' away by Compulsion.

By this Rule the *Montanists** of old were judged, and detected for Impostors. For EPIPHANIUS (*Hæres.* 48.) gives this Reason why this

Again, *At Phœbi nondum patiens immanis in antro
Bacchatur Vates, magnum si pectore possit
Excussisse Deum : tanto magis ille fatigat
Os rabidum. ———*

Again, *Horrendas canit ambages, antroq; remugit.*

* For the Information of the unlearned Reader. I shall note that the *Montanists* were so called from one *Montanus*, a Native of *Galatia* in the *Greater Phrygia*, who broach'd his Errors about the Middle of the second Century.— This blasphemous Wretch called himself the *Paraclete*, or *Holy Ghost*, (for the same Reason, I suppose, that some of the Quakers have called themselves the Christ viz.) because he seemed to himself to possess the Holy Ghost in Person, and without Measure ; which he affirmed the Apostles had only a very small Share of. He had two Female Friends, *Prisca* and

this Sect of *Enthusiasts* could be no true Prophets or divinely inspir'd, ' Because a true
 ' Prophet had always the free Use of his Reason and Faculties, and spoke from the Spirit
 ' of God with Consistency and Coherence of Discourse; but it was quite otherwise with
 ' the *Montanists*; they were always *quaking*
 ' both in Body and Mind, used no Consequence of Reason in Discourse, their Words
 ' had no proper Sense, but were dark, intricate and obscure,' ---- ' An exact Description
 ' this, saysthe learned STILLINGFLEET,* of a late prevailing Sect among us, (meaning
 ' the Quakers) who have their Name from those Consternations they were wont to fall
 ' into, and whose Language carries as much Obscurity with it as any of the Followers
 ' of *Montanus* could wrap up theirs into.' And I am confident were the Extempory Rhapsodies of some of their inspired Preachers faithfully printed and exposed to publick
 View,

and *Maximilla*, his Prophetesses, whom he had seduc'd from their Husbands to ramble up and down the Country with him a Preaching. *Montanus* called the delirious Rants of these Women, the Oracles and Revelations of the Holy Spirit. His Followers too had their *Enthusiastick Dreams*, or *Inward Feelings and Openings*; which they gave greater Credit and readier Obedience to, than to the *Written Word* of God. The Heresy embrac'd by these Men infected almost all Asia. The Arch-Impostor himself, with his two infamous Prophetesses, instigated by the same Spirit that was the Author of their Revelations, all three hang'd themselves. I leave the Reader to make what Reflections he thinks proper upon this Account.—— Vid. *Danaum* ad xxvi Cap. *Augustin.* de Hæres.

* IRENICUM, Chap. 5.

View,* this great Prelate would appear to all impartial Judges to have spoke the very Truth.

Such is the *immediate Inspiration* of these *enlightened* Prophets! too manifestly the Effect of a heated and disorder'd Imagination, at least, if not of something worse.

Fifthly and lastly, The Doctrine of *immediate, universal Inspiration* is contradicted even by the Quakers own Practice, which, tho' no very good Argument indeed in Disproof of the Doctrine itself, yet incontestibly shews, either that they believe it to be false, or that they act absurdly and inconsistently with their own Principles. For to what purpose do they preach and teach in their Meetings publick Catechisms, and other Books of Instruction; and not only travel up and down our own Nation, but *compass Sea and Land to make Profelytes to Christ*, i. e. to their own Opinions? I say, to what purpose all this Trouble and Pains, but to instruct those who they believe had no such all-sufficient Teacher within them as the Holy Spirit? Or, if they do really believe the Doctrine of *universal, perfect, immediate Inspiration*, can any thing be more absurd and inconsistent therewith than such their Practice? What Occasion is there for, or what

*As a Specimen of what might be expected from such Extemporary Effusions in Print, let any one peruse a Sermon of G. Fox's, preached in *Ireland*, and afterwards written by himself in his Journal, Vol. 2d, p. 127; which, after all the elaborate Castigations of Mr. PENN, betrays the Source from whence it sprung sufficiently.

what Advantage arising from *External* or *Ministerial* Teaching, if all Men have a perfect and alone adequate Rule of Faith from the Revelation of the Spirit *within* them? Consequently, what Occasion for any Gospel Ministers, when nothing can be taught anew, when all Men, as MOSES wished of the Jews, *Numbers* 11. 29. are *Prophets and Teachers* themselves? Would it not be thought the highest Insolence as well as a foolish and fruitless Officiousness, if I should with a great deal of Earnestness and Assiduity undertake to instruct a Man in any Art or Science, who was more certainly and more fully instructed therein beforehand by a Master of far superior Abilities? And is not the Case the very same with Regard to Christian Knowledge? In short then, if all Men be inspired by the Divine Spirit *within*, with the compleat Knowledge of a saving Christian Faith, all outward Teaching is vain, and Men have nothing more to do than to sit down and attentively listen to this Spiritual Guide, according to the Scheme of *Muggleton*, who in this Respect acted consistently with this Doctrine, and consequently was a truer Quaker than those I am now contending with. If it should be said, that those Persons may be won to embrace the Gospel Faith by by the *outward* Teaching of its Ministers, who would not listen to the *Inspiration* of the Spirit *within* them; is not this to suppose the *outward Word* more powerful than the *inward*,

and to prefer the Ministry of *frail, fallible* Man, to the *all-sufficient* and *infallible* Revelations of God himself? Or if it be said, that the Spirit speaks by the true Gospel Ministers, and therefore 'tis the same thing as if he spoke immediately to the Mind itself, is not this still to make *Oral* and *Mediate* Teaching more effectual than, or, at least, supplemental to the *Inward* and *Immediate*? neither of which the Quakers should admit of, to be steady to their Opinion of the Spirit's *within* being the *primary and alone adequate Rule of Faith*, and the *all-perfect* Teacher of every Gospel Truth whatever.

And now I hope I have sufficiently prov'd to you, that *Baptism with the Holy Ghost*, according to the true *Scripture* Sense thereof, consists in the *Extraordinary* or *Miraculous* Gifts of the Spirit; that these *Gifts* were entirely designed for the primitive State of the Church; and that they have in Fact all long since ceas'd, having never any of them, not excepting *Immediate Revelation* itself,* been administer'd for upwards of 1300 Years: The Result of all which is, that this *Baptism with the Holy Ghost* is not that Baptism which Our Saviour, in the Text, commanded the Apostles and their lawful Successors in the Ministry of the Gospel to administer to all Nations in discipling them to the Father, Son, and Holy Ghost. And this

* I suppose that *Immediate Revelation* of Gospel Truths ceas'd at the Close of the Apostolick Age; that is, upwards of 1600 Years ago.

this is the first Proposition I propos'd to prove.

I proceed, *Secondly*, to shew that this Baptism is the *Baptism with Water*.—But deferring this Part of my Undertaking to the next Opportunity, I shall draw two practical Inferences from what hath been said, and conclude.

First, With regard to *Baptism with the Holy Ghost*, in general, Let us have a care that we be not impos'd upon by specious Names and the mere Sound of Words, to lay claim to what God never intended for us, to the open Neglect of that Duty he has expressly commanded us. This is the Rock to be avoided, and on which the Quakers have made Shipwreck of a Part of the Pure Evangelical Faith. For out of a false Imagination that *Baptism with the Holy Ghost* consists in the *sanctifying* and *saving* Gifts of the Spirit, they plead for the Observance of this Baptism alone, and renounce that of *Water* entirely, as if *this* was a mere outside insignificant Ceremony, and no Institution of the Gospel; and *that* the only valuable and true Christian Baptism. But you have heard their Error in Part. This *spiritual Baptism*, you have heard, is quite another thing to what the Quakers make it; that it was restrained to the primitive Times of the Church; that it was never appointed to purify Men's Hearts and reform their Manners; Nay, that Men might be very wicked, and consequently, in a State of Damnation, at the very Time they were in the actual Possession and Exercise of it.

Let us therefore give up all Pretensions to this long since *obsolete* (tho' formerly, in some Respects, *most necessary*) *Baptism*, and stick to that of *Water*, which I shall hereafter prove was as much an Institution of *Christ* as the Ceremonies of the Law were Institutions of *Moses*.

Secondly, As to *Immediate Inspiration* in particular, that capital Error of our Adversaries, you have likewise heard that it was the peculiar Privilege of the first Publishers of the Gospel ; which was given, not to work in them all Righteousness, and make them good Christians, but to enable them to promulge the Truths of the Christian Religion more effectually, both as to *Speed*, *Fullness*, and *Certainty*. This they actually accomplish'd, & committed all those Truths to Writing, that they might be the staple and permanent Rule of Faith to all succeeding Generations. And therefore, since our Rule of Faith is so effectually exhibited in the Holy Scriptures,* as there is now no Occasion for *Immediate Revelation*, so neither ought we to expect it. Let us all then have the greatest Caution, how we either attend to others who so confidently boast of being invested with this Gift, or of mistaking it in ourselves, for the Dictates of natural Reason, the Fervours of Passion, the Dreams of Fancy, or the Suggestions

* By the Scriptures being the compleat Rule of Faith I do not mean that in them every particular Point, both of Faith and Manners, is expressly set down, but that where Particulars fail, there are so many general Directions, that from hence every Man may, by the right use of his Reason, easily deduce all those Particulars that any way concern him as a Christian.

gestions of evil Spirits. There is no doubt but if ever God should again see *Immediate Inspiration* necessary for his Servants, he could convey it to them with such strong and glaring Evidences of its Divinity, that they could not possibly mistake it for any Delusions whatever. On the other hand, I think it cannot be question'd, but that it often has been, and may, as often again, be confidently presum'd to be present in the Minds of Men, when, in truth, something else is there in the room of it. There is therefore the utmost Reason why Men should examine well the Origin of that *Enthusiasm* they suppose they feel upon their Minds, before they either submit to be led by it themselves, or have the Assurance to pass it upon the Publick for the Operation of the Holy Ghost.

What *Credentials* are requisite to gain Credit to a Prophet or Teacher that pretends to *Immediate Inspiration*, has been shewn before; and till such a one produces those Credentials, let us not hear him, but be contented to seek our Way to Heaven in the good old Road most plainly and amply chalk'd out to us in the Scriptures: A Road which the first and purest Ages of the Church trusted to alone for their Salvation. For after the Apostles and Evangelists had finish'd their ministry, and were taken hence, their Writings, in Conjunction with the doctrinal and moral Part of *Moses and the Prophets*, were ever esteemed by the best and most Orthodox Believers in those Ages, as the sacred

Code or *Degeſt* of the Laws of Chriſt, and the Standard whereby to try all Doctrines and Practices of Men. And let this ſacred *Depoſitum* of Evangelical Truths, the Scriptures, be our Guide to Happineſs as well as it was their's. For theſe Books, as our Adverſaries themſelves allow, have been tranſmitted down to us from the Ancient Fathers pure and uncorrupted as to the main and eſſential Parts : and tho' there may be ſome Paſſages *hard to be underſtood* ; yet they relate to ſuch Things, the Knowledge whereof doth not at all affect us ; or if it does, they are interpreted by other Paſſages, whoſe Senſe is clear and eaſy. So that to all who have but the common Reaſon of human Nature, and come to the Peruſal of the Holy Bible, with ſincere Intentions of knowing and practiſing their Duty, and proceed with but half as much Industry in their Search after *ſpiritual* Things, as the *Children of this World* uſually do after the perishing Things of the Earth, all the neceſſary Articles of Faith, and all the Rules of a Holy Life will be ſufficiently plain and comprehenſible : And, whiſt *Others, not enduring the ſound Doctrines* of the Scriptures, according to their own Luſts heap up to themſelves ſeducing Teachers,* with which this licentious Age ſo much abounds, and are Children toſt to and fro and carried about with every Wind of Enthuſiaſtical Doctrines,† ever learning and never able to come to the Knowledge of
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* II TIM. 4. 3. — † Eph 4. 14.

*the Truth; * These, by the Light and Teaching of the Written Word, will go on from Knowledge to Knowledge, 'till they be perfect and thoroughly furnished to every good Work, and have embrac'd a Form of sound Words, † their Obedience to which will prove the firm Anchor and Consolation of their Souls in this Life, and their Eternal Glory in the next.—*

Now to God the Father, Son, and Holy Ghost, &c.

* II TIM. 3. 7. — † Vers. 17.

FINIS.



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Discourse II.

M A T T. xxviii. 19.

Go ye, and teach (in the Original, disciple) all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.



HAVING, in a former Discourse, proved to you, that the Baptism Our Saviour here orders his Apostles and their lawful Successors to administer in *discipling all Nations*, is not that which is in Scripture styled *Baptism with the Holy Ghost*, I proceed now to the

Second Head; which is, to prove that it is the *Baptism with Water*. The

First Argument that occurs to support this Proposition, arises from what, 'tis humbly conceived, was fully demonstrated before; namely, that the Baptism in the Text is not the Baptism with the Holy Ghost. For as all the Controversy turns upon this Question, whether the Baptism, in the Text, be the Baptism *with the Holy Ghost*, or *with Water*; if it be proved not to be the former, it must, by the most unavoidable Consequence, be the latter.

I

And

And upon this Argument alone might be safely trusted the Merits of the Cause I am now defending. But because I intend to discuss the Matter in Dispute as largely and clearly as the Text will allow, and thoroughly evince from thence, that *Water Baptism* is a Gospel Institution of perpetual Obligation ; I shall attempt,

Secondly, To shew that the Baptism Our Saviour, in the Text, commanded his Apostles to administer in *discipling all Nations*, was none other than the *Baptism with Water*, from the Consideration of the State of this Baptism at the Time that Command was issued out.

In order to give this Argument it's proper Scope, 'tis necessary to enquire, whether Our Saviour had not, previously to the Command in the Text, instituted Water Baptism, as a Rite of initiating Disciples into the Evangelical Covenant ? whether he had ever, for that purpose, either administered it himself, or, which amounts to the same Thing, by the Hands of his Apostles ? And lastly, if these Enquiries be resolv'd in the affirmative, whether sufficient Light can be obtained from Scripture, that Christ intended the Practice of Water Baptism, for the Purpose for which he originally instituted it, should continue in his Church, after his Ascension into Heaven, unto the End of the World ?

But before these Enquiries be entered into, it will be expedient to observe, that *Water Baptism* was a Religious Ordinance of very great
Anti-

Antiquity in the times of Our Saviour Some, upon no unplaussible Grounds, trace the Institution of it several Centuries higher than the Establishment of the Mosaical Constitution, and remark an Instance of its Practice in the Patriarch JACOB. *Gen. 35. v. 2.* Nay, the Waters of the Flood, which sustained the Ark, the Emblem of the Christian Church, seem to be esteemed by St PETER, as a Baptism figurative of that Water Baptism, which. as will be fully shewn hereafter, is one of the Principles upon which the Christian Church is founded I. E. pist. 3. v. 20, 21. But if it appears a Matter of Doubt whether or no this Rite is of so ancient a Date, St. PAUL however assures us, it is, at least, as old as MOSES: For he tells us, I Cor. 10. v. 2. that the whole Nation of the Jews was *baptized to Moses in the Cloud and in the Sea.** And tho' the Descendents of those Jews who were thus disciplined unto MOSES, were not themselves also *personally* baptized with Water, because they reputed that Baptism of their Forefathers derived a Sanctity, or State of Purity, upon all their Posterity; yet they would not admit a Proselyte to their Law from among the Heathens, without Water Baptism, as is evident from the most approved Jewish Writers.†

'Tis

* ' The Apostle calls it Baptism, which is the initiatory Ceremony into both the Jewish and Christian Church; and the Cloud and the Sea being nothing but Water, are well suited to that typical Representation.—LOCKE *in Locum.*

† See WALZ's *Introduc. to his Hist. of Inf. Baptism.*

'Tis, moreover, I think, highly probable, that the Jews had a current Opinion, that they themselves also should be *personally* baptized with Water by Christ; as well from the Question they put to JOHN, *Why baptizest thou then; if thou be not the Christ?* JOHN 1. v. 25, as from the Readiness many of them shew'd, both in being baptized by JOHN, *whilst they mus'd in their Hearts whether he were the Christ or no*, LUKE 3. v. 15, 16; and by CHRIST himself, when he actually became manifest among them. JOHN 3. v. 22.—4. v. 1. — However this be, 'tis certain, *Water Baptism* was a Rite whereby the Jews were all *nationally* entered Disciples unto MOSES, in their Passage out of *Egypt*, and which they oblig'd all those Heathens to submit to, who were willing to become Proselytes to the *Law*; not reckoning them MOSES Disciples, 'till they were *baptiz'd*, as well as *circumcis'd*, and had offer'd a Sacrifice. And as in Our Saviour's Time the Scribes, and Pharisees *compass'd Sea and Land to gain Proselytes* to the *Law*, MAT. 23. v. 15. and as JOHN too had received a Commission from Heaven, JOHN 1. v. 33, to practise the same Rite in receiving the Jews into his Dispensation, and had actually exercis'd it to a very large degree; when therefore Our Saviour first entered upon his Divine Legation of publishing the *glad Tidings of Salvation*, *Water Baptism* was in common Use and well known in the Land of *Judea*, the Place of his Residence and

Scene

Scene of his Ministry. And as the Kingdom he came to erect on Earth, was to consist of an outward and visible Society of Faithful Men, 'tis very congruous to think that some external Rite or Ceremony should be instituted to make Men Members of this visible Society; as hath been the universal Custom of all Societies, both Religious and Civil. And then, further, as *Washing with Water* was a Rite in practice for this Purpose, not only with the *Jews* and JOHN, but with the very *Heathens* too,* of whom the Church of Christ was principally to be compos'd; as it was a Rite as little operose, painful, dangerous and expensive, as any that could be devis'd; as it was equally adapted to both Sexes, and a most significant Symbol of the inward Sanctification of the Heart, so indispensibly necessary for qualifying a Man for becoming a true Member of the *moral* or *spiritual* Part of the Christian OEconomy;

* Apud Gentes etiam profanas, usurpatum antiquitus fuit, ut qui initiari vellent, prius toto Corpore abluerentur; haud dubie eo ipso testantes propositum Innocentiae. — Nam ejus proposui ab iis Mystagogi exigebant, ut LAMBANUS docet & LAMPRIDIUS. — POOL Synops. ad MAT. 28. 29. — Where see the several ancient Authorities he quotes in proof of this Custom. — I shall add, that the Heathens were, moreover, generally accustomed to wash their Hands and whole Bodies, too, in Water, both to purify themselves for the more solemn Worship of their Gods, and also for the Lustration and Expiation of their Sins. And therefore Water-Baptism was a Rite which the Heathens could have no Objection against, but would very readily submit to. — Vid. SPENCER de Leg. Heb. Lib. 3. — STILLINGFLEET'S Irenicum, Part I. Chap. 5. — CASAUBON'S Comment on THUCYDRASTUS concerning Superstition; and others.

my; it seems the most suitable, and, on all Sides, the least exceptionable of any Ceremony whatever, for an initiatory Institution of the Gospel. --- These Things premis'd, I come to the Enquiries above proposed.

The first Passage of Scripture that gives us any Light in these Matters, occurs JOHN 3 v 3. where we find Our Blessed Lord declaring to *Nicodemus*, that *except a Man be born again*, i. e. as himself explains it in the 5th Verse, *except a Man be born of Water and of the Spirit, he cannot see, or enter into the Kingdom of God*. In order to understand the Purport of which Words, it must be first observed, that as the Jews looked upon the Gentiles, as in a State of Corruption and Iniquity, as *Aliens from the Commonwealth of Israel, and Strangers to the Covenants of Promise*, Eph. 2, v. 12; and would not admit any of them as Profelytes to the *Law*, 'till they were sanctified by Water-Baptism; so every such Profelyte, upon his Baptism, they accounted as one *new born or Regenerate*, and actually called him so; meaning by his *new Birth*, 'tis to be teared, rather his turning from *Heathenism* to *Jewism*, and renouncing all Relation to his Ethnick Kindred and Friends, than changing his Course of Life from Spiritual Pollution and Wickedness to Purity and Holiness; which the Washing with Water so lively represented, and which it was, no doubt, intended to represent in its original Institution. This Observation being made,

made, the Sense of Our Saviour's Words *except a Man be born again, or of Water and of the Spirit*, is very obvious. For to consider them along with the Context. *A certain Pharisee named Nicodemus, a Ruler of the Jews, came to Jesus by Night, and said unto him, Rabbi, we know that thou art a Teacher come from God; for no Man can do these Miracles that thou dost, except God be with him.* After such an Ingenuous Acknowledgment of Christ's Heavenly Mission as this, we may well suppose this *Pharisee* interrogated Jesus what he was to do that he might become his Disciple, or a Member of the Kingdom of Heaven; and the Reply Jesus made him seems to signify as much; for *he answered, Verily, Verily, I say unto thee, Except a Man be born again, he cannot see the Kingdom of God.* Nicodemus, either possibly forgetting the known Sense of his Country Phrase, *born again*; or probably being desirous of further Conference with Our Lord upon this Subject, to try more fully the Divinity of his Mission, affects to understand him as speaking of a *natural* or *literal* Regeneration; and therefore absurdly asks, *How can a Man be born when he is old, can he enter a second time into his Mother's Womb and be born?* Jesus willing to gratify the Pharisee's laudable Curiosity, and to teach him the true and full Signification of the *New Birth*, or *Regeneration*, required as a necessary Qualification for a Man's becoming his true Disciple, *answered, Verily, Verily,*

Verily, I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. Now, by being born of Water, which is one Part of the new Birth, Our Saviour unquestionably means being baptized with Water; for according to the Observation before made, the Jews called all those Profelytes unto the Law, upon their being so baptized, *new born*, or *regenerate*; and here the Phrase is *born of Water*, which Our Saviour makes, in Part, explanative of the Phrase, *born again*; and *born again* is a Phrase of the same Import with *new born*. But the Error of the Jews was, that they denominated a Profelyte's new Birth, from the external or ceremonial Part, the mere Washing away the Filth of the Flesh, only: Whereas one original Design of Water Baptism, even under the Law, was intended to signify, as it actually required of the Converters thereto, a Change of Manners; an Entering upon a new Life; a Purification of the Heart; a putting off concerning the former Conversation the Old Man, which is corrupt, according to the deceitful Lusts; and a being renewed in the Spirit of the Mind, and a putting on the New Man, which after God is created in Righteousness and true Holiness, Eph. 4. v 22; 23; 24. For as under the Law an Observance of all the other Rites and Ceremonies was of no Account, But even an Abomination to God, except it was attended with inward Holiness, or Purity of Mind; so the

Baptism

Baptism of the Jews in the Cloud and in the Sea, especially as it was a federal Rite, must needs suppose a putting away, or being wash'd from their former Iniquities; a renouncing all Egyptian Idolatries and Corruptions, and serving God for the future, in Sincerity and true Amendment of Life. Thus much is also to be understood of the Baptism of JOHN. In order to fit Men for being worthy Subjects of it, 'twas required they should so repent of their former Sins as to *bring forth Fruits worthy of Repentance*. Upon which account 'tis called the *Baptism of Repentance*, *Acts 13 v 24*. And, because to all those who came to this Baptism with true Repentance, Pardon for all past Sins was thereby conveyed to them, it is therefore called the *Baptism of Repentance for the Remission of sins*, *LUKE 3. v. 3*. Water Baptism, therefore, under MOSES and JOHN, was no dumb insignificant Ceremony, whose sole Use and Worth consisted in the outward Performance or material Act; but its principal Excellency flow'd from that vertuous Disposition of Mind, that abandoning all Unrighteousness, and putting on True Holiness, requir'd of the Person to be baptized, and which the *Washing with Water* was designed to represent and perfect; and without which it had, for the present, no valuable or saving Effect at all. And this is the Thing Our Saviour insists on in the Description of that *new Birth* he required of all those who would *enter into the Kingdom of God*.

For after he had told *Nicodemus*, *except a Man be born of Water*, he adds, *and of the Spirit*, or *he cannot enter into the Kingdom of Heaven*. And because this Pharisee could not but know that to be *born of Water* which was the *outward* Part of the *new Birth*, signify'd to be *baptized with Water*, he speaks no more of it, but proceeds to explain that *inward* or *spiritual* Part of the *new Birth*, to which *Nicodemus* and his Brethren the Jews seem'd to be so great Strangers. *

The Quakers have construed the Passage now under Consideration, to make it support the *Baptism with the Holy Ghost* only; fallily supposing to be *baptized with the Holy Ghost*, and to be *born of the Spirit*, import the same Thing. But their Way of doing this, is so arbitrary and groundless, that if the same *Rule* should be constantly followed, upon as little Reason, in interpreting Scripture, the most express Commands of God would be quite evacuated and thrown aside. For they maintain that the Words *Water* and *Spirit* must be taken, by an *Hendiadis*, to mean the *Spirit* only, which has the purifying Efficacy of *Water*: And therefore to be *born of Water and of the Spirit*, is only to be *born of the Spirit*, which operates in working the *moral Birth* in the Soul of Man, as *Water* does in washing away the *Filth of the Flesh*, or in purifying the
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* For an exact Account of the *New Birth*, see WATERLAND'S Discourse on *TITUS* 3. v. 4, 5.

outward Man. This Explanation they endeavour to justify, by observing, that the *Baptism with the Holy Ghost and with Fire*, before treated on, must be taken to mean the *Baptism with the Holy Ghost* only ; and that the Term *Fire* is here subjoined, purely to shew, that this Baptism operates like Fire, in purging the drossy Nature of Man, and burning up every Thing in him that is vile and sinful.*

Now

* The incomparable HOOKER, reasoning against some in his own Time, who, to serve an *Hypothesis*, understood the Phrases *born of Water and of the Spirit* in that Sense, and defended it in that manner, which the *Quakers* afterwards followed, thus argues. “ I hold it for a most infallible Rule in Expositions of sacred Scripture, that where a *literal* Construction will stand, the farthest from the *Letter* is commonly the worst. There is nothing more dangerous than this licentious and deluding Art, which changeth the Meaning of Words, as Alchymie doth, or would do, the Substance of Metals, maketh any thing of what it listeth, and bringeth, in the end, all Truth to nothing. Or howsoever such voluntary Exercise of Wit might be born with otherwise ; yet in Places which do usually serve, as this doth concerning *Regeneration by Water and the Holy Ghost*, to be alledged for Grounds and Principles, less is permitted. To hide the general Sense of Antiquity agreeing in the *literal* Interpretation, they cunningly affirm, that certain have taken those Words as meant of *material* Water, when they know that, of all the Ancients, not one is to be named, that ever did otherwise either expound or alledge the Place than as implying *external* Baptism.—Shall *that*, which hath always received this and no other Construction, be now disguised with a Toy of Novelty ! Must we needs, at only the Shew of a critical Conceit, without any more Deliberation, utterly condemn them of Error which will not admit that *Fire*, in the Words of JOHN, is quenched with the Name of the *Holy Ghost* ? or with the Name of *Spirit*, *Water* dried up in the Words of CHRIST ? When the Letter of the Law hath two Things expressly specified, *Water* and *Spirit* ; *Water* as a Duty required on our

Now in Confutation of this Reasoning of our Adversaries, I

First observe, that the Sense they put upon the Term *Fire* added to the Words *Baptism with the Holy Ghost*, is as arbitrary and groundless, as the Sense they put upon the Term *Water* in Our Saviour's Definition of the *New Birth*. For I shewed in my former Discourse, that the *Baptism with the Holy Ghost* did not at all consist in the *sanctifying*, but entirely in the *miraculous* Gifts of the Spirit; which Men might be endowed with and actually exercise, whilst they lived in great Wickedness. And therefore, if the Term *Fire*, in the Passage under Examination, is in any wise *exegetical* or explanatory of the *Baptism with the Holy Ghost*, it it must signify *Force, Rapidity, Illumination, and Heat*; which are natural Qualities of *elementary* Fire, and very aptly represent, ist, that divine *Energy* display'd in the Miracles wrought by

Parts, the *Spirit* as a Gift which God bestoweth, there is Danger in presuming so to interpret it, as if the Clause which concerneth ourselves were more than needed. We may by such rare Expositions attain perhaps, in the end, to be thought witty, but with ill Advice. — Finally, if at the time when that Baptism spoken of by JOHN, came to be really and truly performed by CHRIST himself, we find the Apostles that had been, as we are before baptiz'd, *new baptized with the Holy Ghost*; and in this their latter Baptism, as well a *visible Descent of Fire*, as a *secret miraculous Infusion of the Holy Spirit*: If in us he accomplish likewise the Heavenly Work of our *New Birth*, not with the *Spirit* alone, but with *Water* thereunto adjoined, since the faithfullest Expounders of his Words are his own Deeds, let that which his Hand hath manifestly wrought, declare what his Speech did doubtfully utter. ————— *Eccles. Polity, Page 257.*

by the Apostles; 2dly, that prodigious *Celerity* wherewith the Gospel was propagated by them thro' all the habitable Earth; 3dly, that *illustrious Manifestation* of Evangelical Truths, with which their Understandings were illuminated, and which, thro' their Preaching, was a *Light to lighten* both Jews and Gentiles; and lastly, that flaming and irresistible *Zeal*, wherewith they were animated to publish the *glad Tidings of Salvation* in defiance of all the Menaces, Persecutions and Tortures of their most merciless Enemies.

But tho' this may be, and probably is, one Reason why the Word *Fire* is added to *Baptism with the Holy Ghost*, yet it is not the *only* nor *primary* Reason. For as the *Baptism with the Holy Ghost* was conferred in the visible Appearance of cloven Tongues like as of Fire, *Acts 2*; so the Term *Fire* is without Doubt *primarily* added to *Baptism with the Holy Ghost*, to signify the *external Element* under which the extraordinary spiritual *Baptism* was confer'd.

And now, if *Baptism with the Holy Ghost and with Fire*, must be understood as a Mode of Speech parallel to *born of Water and of the Spirit*, it effectually establishes the Institution of *Water Baptism*. For as the Words *Baptism with the Holy Ghost* have the Term *Fire* subjoined, in order to shew both the *outward Element* under which the Extraordinary Gifts of the Spirit were conferred, and also the *Manner* of their Operation; so *Water* is annex'd to *Spirit* both

both to signify the Outward Element under which the *spiritual Birth* was finally effected ; and also to shadow forth the Sanctification of the Inner Man, wrought by the secret Influence of the good Spirit.

Secondly, It may be concluded that the *Quakers'* Interpretation of the Phrase *born of Water*, is false, because it supposes, to say the least, a very gross Absurdity ; namely, that Our Saviour intended not to be understood by, but to deceive, the Person to whom he was discoursing, in the most momentous Doctrine of *Regeneration*. *Nicodemus* had been used to consider *Regeneration* or the *New Birth*, as a being born of, or baptized with, Water only : Our Saviour instructs him that *Regeneration* consists in a being *born both of Water and of the Spirit*. If now Our Blessed Lord designed the Phrase *born of Water* should be taken in the *Quakers'* Sense, a Sense 'till then unheard of in the World, *Nicodemus* must inevitably have mistaken it, except an Explanation had been given along with it, which we do not find there was. But if he design'd to be understood by *Nicodemus*, in his Description of *Regeneration*, which cannot with any Colour of Probability be doubted, we must necessarily infer, that he did not innovate in the Use of the Words *born of Water*, but intended they should be taken in the Signification establish'd and current among his Countrymen the Jews, i. e. a being *baptized with Water*.

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Therefore to conclude this Head, Our Blessed Lord, by telling *Nicodemus*, that *except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*, evidently declares, that he had even then instituted Water Baptism, as an Ordinance which he had determined should be submitted to by all Persons in every Age of the World, ere they could become his Disciples, or Members of that spiritual Kingdom he came into the World to establish.—The Expression is universal, *except a Man* (in the Original, *except any Person*) *be born of*, that is, baptized with, *Water, he cannot enter into the Kingdom of God*.

I go on now to enquire into the Practice of Our Saviour or his Apostles, previous to the Command in the Text.

Before this Conference with *Nicodemus*, Our Saviour had made a considerable Number of Disciples, but it is not left upon Record in Scripture, whether he *baptized* them or no. Nevertheless, his declaring to *Nicodemus*, in the manner we have shewn, the Necessity of *Water Baptism* to all those who would become his Disciples, affords us a strong Presumption that he actually had so *baptized* them. But however this be, 'tis certain that very shortly after this Conference *came Jesus and his Disciples into the Land of Judæa, and that there he tarried with them and baptized*; JOHN 3. v 22. That the Baptism here said to have been administered by Our Saviour, was with *Water*, the
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Quakers themselves allow : And that he administer'd it in making Disciples to *Himself*, and not to JOHN, which is the only Thing to be contested, is manifest,

First, From the known Use of this Rite, both among the *Jews* and with JOHN, from whom Christ took it, which was for entering Disciples into their respective Dispensations: consequently, by Analogy, no Reason appearing to the contrary, 'twas used by Christ too for the Purpose of initiating Disciples to *Himself*, or into that Religion which he had then begun to promulge to the World, in Contradistinction both to the *Law* and JOHN.

Secondly, It is of this very *Baptizing* the Evangelist speaks in the 1st Verse of the following Chapter, where we are told, that *when the Lord knew how the Pharisees had heard that JESUS made and baptized more Disciples than JOHN, he left Judæa*: where the Phrase *he made and baptized*, is either *pleonastical*, signifying *he baptized* only; and then it corresponds with what the Evangelist had said in the preceeding Chapter, Verse 22; viz. *Jesus came into the Land of Judæa---and there baptized*; or else the Word *baptized* is explanative of the *Manner* how *Jesus made* Disciples; conformable to which Mode of Speech are these Words of my Text, *disciple all Nations, baptizing them*; i. e. as our Adversaries themselves do grant, make them Disciples by *baptizing them*. And that CHRIST's thus baptizing with
Water

Water was to make Disciples to *himself*; and not to JOHN, cannot be doubted, if we consider that as JOHN was only the *Harbinger*, to *prepare the Way of the Lord*; therefore when the Lord was come in Person, and reveal'd to the World, and had begun to set up his own Dispensation, the *Baptism*. or Ministration of JOHN ceas'd of Course, wherever JESUS and his Doctrines were known and embraced. Accordingly before this there is a plain intended Distinction betwixt the *Baptist's* Disciples and *Christ's*,* which there would have been no Reason for, if CHRIST had baptized Disciples to JOHN, and not to *himself*. And, after Christ's Ascension, besides that the Distinction aforesaid was still kept up, those who had been baptized by JOHN were re-baptized with Water and made Disciples unto Christ. *Acts* 19. v. 5.

Thirdly, What will put this Matter out of all Controversy is the Evidence of JOHN himself, For a *Question* or Dispute having arisen betwixt some of his Disciples and the Jews, about *Purification*, or Water Baptism; (and, as appears from what follows about that Water Baptism administred by Christ) *they came unto John and said unto him, Rabbi, he that was with thee beyond Jordan, i. e. Christ, behold the same baptizeth, and all Men come unto him.* JOHN 3. 26. By which Information, and the Reply made to it, it seems these Disciples doubted about the

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* Compare JOHN 1. v. 35, &c. with Ch. 2. v. 2, 11, 12, 17.

Authority which Jesus had to baptize, and wanted to have their Master's Judgment about it, and whether they should submit to *his Baptism* or no. *John answered and said, a Man can receive, or take upon himself, nothing, except it be given him from Heaven.* v. 27. hereby plainly asserting the *Authority* Jesus had to baptize: And in order to shew his Disciples the Necessity of their becoming the Disciples of Christ also, and of submitting to his Baptism, as they had seen others do beyond *Jordan*, and not resting ultimately in his own Dispensation, as if He himself were the CHRIST, he says, *Ye yourselves bear me Witness that I said I am not the Christ, but am sent before him, viz to prepare Men for believing in Him when he should appear, and listing themselves his Disciples by Water Baptism.* This Doctrine he illustrates by the Similitude following; *He that hath the Bride, i. e. the Church to be gathered out of all Nations, is the Bridegroom, Jesus Christ the Head of the Church; but the Friend, or Paragonimus of the Bridegroom,* which is all the Honour I dare pretend to, *which standeth and heareth him, as I do now by your Report rejoiceth greatly because of (Christ's) the Bridegroom's Voice: this my Joy therefore is fulfilled.* Which is as if he said, I am so far from repining at the News you bring me that *Jesus baptizeth and all Men come unto him,* and enter themselves his Disciples by Baptism, as if my Reputation or Ministry was there-

thereby injured, that in this very thing is *my Joy fulfilled*; because I find my Ministration has taken Effect: For as Christ is the supeme Head, the everlasting King and Governor of the Church, and I no more than his Forerunner to prepare the World for his Reception; therefore as the World has begun in such great Numbers to embrace His Baptism, my Office, having generally obtained it's End, is of course upon the Decline: *He must now increase and I decrease.* These last Words of the *Baptist*, by the most palpable Perversion any Text is capable of are employed by the Quakers to destroy that Baptism which they solitly establish. They argue thus. CHRIST *must increase*, says JOHN, therefore his Baptism *with the Holy Ghost* must *increase* or come into use; *but I must decrease*; therefore JOHN'S Baptism *with Water* must *decrease* or go out of use: Whereas, not to take any Notice of what hath been formerly discours'd on *Baptism with the Holy Ghost*, JOHN is here evidently speaking of CHRIST'S *encreasing* particularly with Respect to his *baptizing with Water*: For it was upon the very Occasion of his own Disciples questioning the Authority JESUS had to *baptize with Water*, that JOHN affirms, CHRIST *must increase and himself decrease.* And tho' it is true that *Water Baptism*, as far as it was a Rite of *Initiation* into JOHN'S Dispensation was to *decrease*; yet as Our Blessed Lord had adoptred it for a Rite of *Initiation* into that Covenant

of *Grace* of which he was the *Mediator*, it was to *increase* and become more and more in use, as the Increase of Believers gave occasion for it.

We have here then the Suffrage of as *great a Prophet as any that were ever before him born of Women*, LUKE 7. v. 28, that Christ should baptize all those who would become his Disciples with *Water*; which, 'tis hoped is an Argument in Defence of this Holy Institution, which all the low Sophisms and groundless Cavils of our Adversaries will never be able to shake.

It is hardly worth while to observe, that the Quakers object against what hath been said in Proof of Christ's practising *Water Baptism*, that the Evangelist tells us, JOHN 4. v. 2 *Jesus himself baptized not, but his Disciples*, --- as if his Disciples baptized not by his Command! For,

First, It is absurd to imagine the Apostles should, of their own Heads, practise Water Baptism in initiating Disciples to Christ, and that in his Presence, without being authorized by him so to do.

Secondly, The Evangelist, when he said, in the preceding Chapter, v. 22, that *Jesus baptized in the Land of Judæa*, and knew at the same time that Jesus himself, with his own Hands, *baptized not*, certainly meant, that he *baptized* however by the Ministry of his Apostles, or that they *baptized* by his Commission. For upon what other Interpretation can the
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Evangelist be made to speak with any manner of Propriety, or clear'd of Self-Contradiction? He affirmed in one Place, *Jesus did baptize*, in another, that *he did not*; and in both Places he is speaking of the same *Baptizing*. But the Evangelist could not err in this Matter; therefore when 'tis said, *Jesus did not baptize*, 'tis meant, he did not baptize, himself, or with his own Hands; and when *he did baptize*, that this was done by the Ministration of the Apostles, upon his Prescription or Command: And if it be allowed that the Apostles *baptized* by Vertue of their Lord's Command, is it not the very same to all Intents, as if Christ had *baptized*, himself, with his own Hands? For who is there so ignorant as not to know, that a Prince or Master is, with the strictest Propriety, said to do that which his Subjects or Servants do by his Orders? *

This then was the State of Water Baptism at the Time the Command in the Text was given out: It was in common Use both with the Jews and JOHN, and the very Heathens too, in admitting Profelytes into their respective

* *Dicuntur homines in sacrâ Scripturâ id facere quod alii ex ipsorum præscripto faciunt.*—Sic Pharaonis Filia *educavit* Moysen, *Acta* 7. v. 21. — Solomon *adificavit* Templum, &c. *I. Reg* 6 v. 2. — David *abstulit* hastam, &c. nempe per *Arbitrari* manus, *I. SAM.* 26 v. 11, 12.—Rex Juda *legit*, *II. Reg* 22 v. 16. i. e. per alios.—*POOL Synops. Criticor. ad JOHAN* 3. v. 22. — And again upon the same Place in Dispute. — *Et si non Christus baptizaret ipse, Christi tamen Baptismus vocatus erat.* — Sic dicimus, Imperator *proposuit* Edictum, Præfectus *fustibus cecidit*; & semper is dicitur facere cui præministratur.— *TERTUL. Lib, de Baptismo.*

tive Religions; upon which, and several other Accounts before taken Notice of, it seemed the most suitable of any Ceremony whatever, for a Rite of Initiation into the Evangelical Covenant or Church of Christ; which, as it was to consist of an outward Society of Faithful Men, required some external Form or Ceremony to make Men Members of it, as much as any Society, Civil or Religious, that ever subsisted in the World. And accordingly we find, that JESUS had, in Fact, long before adopted *Water Baptism* for the Purpose just mentioned: For he had declared to *Nicodemus*, that *except a Man be born of, or baptized with, Water, he cannot enter into the Kingdom of God*; hereby plainly asserting the Necessity of submitting to this positive Ordinance, to all who would become Christians; and that without Limitation to Age or Sex, Persons, or Times. And in pursuance of what he had asserted, St. JOHN acquaints us that he actually administered Water Baptism in making Disciples to Himself; not indeed with his own Hands, but, what is virtually the same, by the Ministry of his Apostles. And the *Baptist* too, upon the very Occasion of his being told that JESUS *baptized* Disciples with Water, affirms, that *he must increase* in this Respect, or go on to make more and more Disciples by the same Baptism. All which Considerations taken together, I must presume to say, amount to as strong a Proof that JESUS had already, previously to the Com-

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mand in the Text, instituted *Water Baptism*, and that too for a perpetual Ordinance in his Church, as if the express Words of the Institution had been left upon Record. And now, as this was the State of *Water Baptism* at the Time the Command in the Text was issued out to the Apostles of *baptizing all Nations*, can any thing be more probable, can any thing be more certain, than that this *Baptizing* was to be with *Water*? *Water Baptism*, we have seen, had been long before instituted by Our Saviour for the Purpose of making Disciples to himself. The Apostles had all along practised this Baptism for that Purpose, and had never practis'd any other Baptism in a religious Use; and now they are commanded to disciple all Nations by *baptizing them in the Name of Father, Son, and Holy Ghost*, which, as shall be shewn by and by, is the same as *baptizing in the Name of Christ* alone: Can there then be a juster or more necessary Conclusion, than that the Baptism in the Text, is the *Baptism with Water*, and no other? Our Saviour's commanding the Apostles to *baptize* in making Disciples to the *Holy Trinity*, is no more than bidding them do as they had done; only the Exercise of their Commission is here enlarged: For, instead of confining their *Baptizing* to the *Jews* and Land of *Judea*, they are ordered to *baptize all Nations*, both *Jews* and *Gentiles*. But had Our Blessed Lord intended his Apostles should under-

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stand him at this Time as ordering them to administer the perfectly * *new* and *figurative* Baptism of the *Holy Ghost*, according to the Quakers, 'tis absolutely necessary he should have told them so in plain Terms, and without a *Figure*, to prevent their mistaking him. To *baptize*, in the *literal* Sense, is to *wash with Water*, and in the Text 'tis only said, *Go and baptize*, without mentioning the Matter with which they were to *baptize*: It is therefore utterly unreasonable, and against all the Rules of true Criticism, to understand Our Saviour as commanding his Apostles to *baptize* with any thing, but *literal, material, elementary Water*.†

A *Third* Argument that the Baptism in the Text is the Baptism with *Water*, and not with the *Holy Ghost*, shall be drawn from the Consideration of the *End* for which it was here ap-

* In calling the Baptism with the *Holy Ghost* perfectly *new*, I am not to be understood, as if it were meant, that the *Gifts* of the *Holy Ghost*, in which that Baptism consisted, were never before given, but that their being given was never before call'd *Baptism with the Holy Ghost*, which is enough for my Purpose.

† 'Tis a receiv'd and Inre Rule in interpreting Scripture, or any other Book, *not to depart from the literal Meaning of the Text. except some urgent Necessity force us thereto*. But no Necessity whatever forces us to go from the *literal* Meaning of the Word *baptizing* in the Text, which is, *Washing with Water*. Therefore the Baptism in the Text is *Water Baptism* and none other.

BARCLAY (Apol. Prop. 12. Sec. 8.) makes use of the afore-said Rule in explaining this Text; but either by the most egregious Blunder, or most barefac'd Wickedness any Man can be guilty of, he makes the *figurative* Baptism of the *Holy Ghost* to be the *literal* Baptism here spoken of.

appointed, and the *subsequent Practice* of the Apostles.

For if it appears that it was appointed for the Purpose of *discipling* the World to the Father, Son. and Holy Ghost, and that the Apostles, in their *subsequent Practice*, constantly made Use of *Water Baptism* for that Purpose, we have then an infallible Proof that the Baptism in the Text is that of *Water*.

Now that the End for which this Baptism was appointed, was the *Discipling* all Nations to the Holy *Trinity*, is very evident from the Words of the Text. *Go and disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

For, *First*, The Word *baptizing* signifies *by baptizing*, as the Quakers readily allow ; and then the Case is clear, that *this Baptism* was ordained for *making Disciples*.

Secondly, The Phrase *baptizing in the Name of Father, Son, and Holy Ghost* signifies *making Disciples* to Father, Son, and Holy Ghost. This I shall attempt to demonstrate by observing,

First, That to *baptize into* or *unto* any Person, and to *baptize in* or *into his Name*, are Scripture Expressions of the same Import. Thus, to be *baptized into* or *unto* MOSES, means to be *baptized in* or *into* the Name of MOSES, I. Cor. 10. v 2. And *baptized into* or *unto* JESUS CHRIST, Rom. 6. v 3, Gal. 3. v 27. is expressed in other Places by, *baptized in* or

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into

into the Name of JESUS CHRIST, *Acts 2. v 38.*

—Ch. 10. v 48. --- Ch 19. v. 5.

Secondly, That to be *baptized into* or *unto* a Person, *in* or *into* his Name, signifies the being made Disciples to that Person by *Baptism*.* So to be *baptized unto Moses*, is to be initiated into the *Mosaical Constitution*, or made MOSES' Disciples. For the Words *baptized unto Moses*, will bear no other Interpretation but this, or what is equivalent to it; † and consequently, to be *baptized into Jesus Christ*, or *into his Name*, cannot, without a manifest Violence to Scripture, be taken to mean any thing else than being sealed Professors of Faith in CHRIST, or inaugurated his Disciples by Baptism.

A Passage in St. PAUL's First Epistle to the *Corinthians*, Ch. 1. v. 13, will ascertain beyond dispute, this Sense which all Interpreters unanimously put upon the Words *baptized in the Name Christ*.

The Apostle having been informed, that some of the *Corinthians* had fallen into Parties and Animosities upon account of the different

* *Eis* properly signifies *into*: So the French translate it here: The Phrase *baptistheenai eis* *to be baptized into* any one's Name, or *into any one*, is solemnly, by that Ceremony, to enter himself a Disciple of him into whose Name he is baptized, with Profession to receive his Doctrine and Rules, and submit to his Authority: A very good Argument here why they should be called by no Man's Name but CHRIST'S. ——— LOCKE's Note on the Place. — See also Dr. CLARK's Sermon (Vol. 4.) on I. Cor. 1. v. 13.

† Vid. POOL Synops. in Locum.

ferent Ministers by whom they had been respectively *baptized*, as if they had been the Disciples of him *by* whom, rather than *to* whom, they had been *baptized*; The Apostle, I say, having heard this, endeavours to rectify their Errors, and heal their Contentions, by pointing out to them the one, common, sole Lord and Master of them all, that is, JESUS CHRIST, whose Disciples only they ought all to have reckoned themselves, as having been all *baptized* in *his* Name only, and not in the Names of *those* who were no more than *ministering* Servants to Christ, in discipling all Nations to Him, the Head and Saviour of the Church. These are the Apostle's Words: *Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the Name of Paul?* To illustrate which Reasoning, and set the Argument I am upon in the clearest Light, I shall observe again, that it was the Fault of these *Corinthians*, that they fallily and uncharitably distinguished themselves by the Names of *those* by whom they had been *baptized* into the Christian Faith; some styling themselves *of Paul*, that is the Followers or *Disciples* of *Paul*, (for the Original will bear no other Signification) and some of *Apollos*, and some of *Cephas*, and some stuck to the true Denomination of Believers, and said, we are *of Christ*. Upon the pernicious and un-

christian Distinction of those who reckoned themselves the *Seſtaries* of those Ministers by whom they had been baptized, and to lead them to their True and only Master; the Apostle asks, *Is Christ divided?* Is Christ's Authority or Lordship distributed among his Ministers, so that each has a Title to make Disciples to Himself? No, that cannot be. --- And the Reason why this could not be, he suggests in the next Question, *Was Paul*, or any other Minister, *crucified for you?* meaning, that as it was Christ alone that was *crucified* for them, having redeemed them to himself at the Price of his Blood, to he alone had the Prerogative of making them Disciples to himself: And in the next Question, *or were you baptized in the Name of Paul?* he puts them in mind of the actual Engagement they had all entered into by *Baptism*, of being the Disciples of Christ alone. For as he manifestly insinuates, that they had not been *baptized into the Name of Paul*, nor of any other Minister, but into the Name of some Person else; therefore his Disciples they all were, into whose Name they had all actually and solely been baptized; and that was none other than Christ himself, as the Scope of the Apostle's Question and Argumentation evidently declares: And from hence then it is incontestably proved, that *to baptize in the Name of a Person*, signifies in Scripture, *to make Disciples to that Person by Baptism*: And consequently, that *to baptize*

baptize in the Name of Father, Son, and Holy Ghost, according to the command in the Text, is to make Disciples to Father, Son, and Holy Ghost.

Let us now enquire into the *Practice* of the *Apostles* in *discipling all Nations* to the *Blessed Trinity*, subsequent to this Command.

But, *first*, a Difficulty must be resolved at which our Adversaries stumble, and from whence they raise an Objection against the Apostolical Practice of *baptizing with Water*; as if it was not founded upon the Command in the Text. For they observe, that this Command was to baptize in the Name of the Trinity; but we find the Apostles baptizing with Water in no other Name than that of Jesus only; consequently, that when the Apostles baptized in the Name of Jesus only, they did not practise the Baptism which Our Lord ordered them to administer in the Name of the Trinity; for this they suppose to be the *Baptism with the Holy Ghost*. *

Now, to clear this Difficulty and remove the Quakers' Objection, I observe, that when it is said that the Apostles *baptized* in the Name of

* This Objection of the Quakers, if it should happen to be of any moment, proves a great deal too much for them; it holding much more forcibly against the Apostles practising the *Baptism with the Holy Ghost* in Obedience to the Command in the Text than the *Baptism with Water*: For we not only never find the Apostles practising the *Baptism with the Holy Ghost* in the Name of the Trinity, but never so much as in the Name of the Holy Ghost only. — Thus notable are the Quakers in ruining their own Principles, whilst they unskillfully attack ours!

of Jesus, it is to be understood, that they *baptized* in the Form prescribed by Our Saviour in the Text, viz. in the Name of the *Trinity*. --- The Reason of this is,

First, Because, as the Father, Son, and Holy Ghost are conjunct Authors of that Scheme of Salvation, which the Apostles were to preach to the World, and into which they were to receive Profelytes by Baptism; therefore, tho' this Baptism was ordered to be administred in the Name of the whole Trinity, and this Order was no Doubt religiously observ'd, yet in relating the Practice of the Apostles in this Case, the inspir'd Penmen might, by a very proper Compendium, mention only the Name of *Christ* into which they *baptized*; because it would be necessarily understood, that they *baptized* likewise, at the same Time, in the Name of the *Father* and the *Holy Ghost*. * This abbreviate manner of Expression is allowed in other Authors; and in the Scriptures themselves nothing is more common. -- Thus, the Word *Faith* is often used to signify the whole Complex of Christianity, by which we are saved, *Rom. 3 v. 28. Eph. 2 v. 8*. Whereas, in its Original Meaning, it signifies no more than an *Assent* of the Mind to the Gospel Truths; which, without sincere *Obedience*

* Non excludit Patrem & Spiritum Sanctum, quia illos Judæi agnoverunt, sed Christum duntaxat nominat, quippe quem nondum agnoverunt. — Pool. Synops. ad *Acta* 2. v. 38. Again, ad *Acta* 10. v. 48. Ex Nomine Christi tacitè intelligitur, &c, qui unxit, *Pater*, & *Spiritus*, quo unctus est.

ence to both the moral and positive Precepts of the Gospel, will not save Men. JAMES 2. v. 24.

To come nearer to my Purpose,— Salvation is often promis'd to those that believe in Jesus Christ, *Acts* 16. v. 31. JOHN 6. v. 40, 47. But to believe in the Father and the Holy Ghost is as necessary to Salvation as to believe in the Lord JESUS: Consequently, when Salvation is promised to those that believe in the Lord JESUS, it must necessarily be understood that they should believe in the Father and Holy Ghost also.

Analogous to this Mode of speaking is the Phrase in Debate. To baptize in the Name of JESUS is to make Disciples to JESUS; but it is as necessary to Salvation, that Men become Disciples to the Father and Spirit, as to JESUS or the Son; therefore, when the Apostles are in Scripture said to have *baptized* in the Name of the Son, it must needs hereby be meant, that they *baptized* in the Name of the Father and Holy Ghost also; or in that Form prescribed in the Text.

And this is the Sense the venerable Fathers of the First and Second Centuries next succeeding the Apostles (and who therefore are the best moral Evidence what the Apostolical Practice of *baptizing* was) put upon the Words *baptize in the Name of Jesus*. They thought it essentially necessary in administering *Water Baptism*, that it was done *in the Name of the whole Trinity*; and therefore judged that

that Baptism *null*, which was given only in the Name, either of *one* or of *two* Persons of the Sacred *Trinity*. In Defence of this Opinion they pleaded the Prescription of Our Saviour in the Text, and the subsequent Practice of the Apostles; and ordered those Ministers to be deposed, and even excommunicated, who presumed to *baptize* in any other Form than in the Name of the *Triune* GOD. And when it was urged upon them by certain Hereticks, that the Apostles are in several Places of Scripture said to have *baptized* in the Name of the Lord *Jesus* only; they replied, that tho' the Name of *Jesus* is in all those Places only mentioned, yet the *whole Trinity* is meant.*

A most Learned and Judicious Author,* than whom perhaps no Man that ever liv'd was more thoroughly acquainted with the *Fathers*, tells us, that among all the primitive Writers, (meaning the Orthodox) he had never met with any but Two that plainly and directly approv'd of any *other Form* of Water Baptism, than that which was appointed in the Text. These were *Ursinus*, an *African* Monk, and the famous St *Ambrose*; who, tho' they both agreed that *Baptism* ought rather to be administer'd according to Christ's Institution, in the express *Name of Father, Son, and Holy Ghost*; yet thought that *Baptism* valid enough, which was given in the *Name of the Son* only; because they concluded

ed that whatever was done *expressly* in the Name of *one* Person of the undivided *Three*, was done *implicitly* in the Name of *All*. --- Whether this Opinion can be justify'd, I am not concern'd to shew; but it seems it was contrary to the general Voice of ancient Writers, and the Practice of the sound Catholick Church.

Secondly, As the Baptism in the Text, appointed by Our Saviour for *discipling all Nations*, was commanded to be administred by his Apostles *in the name of the Holy Trinity*; if therefore we are told in Scripture, that they *discipled the Nations*, by *baptizing them in the Name of Jesus only*; it must be concluded, either that they disobeyed Our Saviour's Command, which is utterly incredible; or that when they are said to have baptized in the Name of *Jesus*, they actually baptized in the Name of the *Trinity*, according to their Lord's Command.

I come now to examine the *Practice of the Apostles* in Regard to Baptism; or with what *Form* of Baptism they discipld the Nations. And here it will be proved beyond all possible Doubt, that the universal Practice of the Apostles in discipling the Nations, was by baptizing them in the Name of Jesus Christ, i. e. in the Name of the Trinity, as was just now shewn. The

First Passage of Scripture in Proof of this Point, occurs *Acts 2. v 38*: where we find,
N that,

that, when by a Sermon of St. PETER's, preached in Demonstration that JESUS, whom the Jews had crucified, *was both Lord and Christ*, a great Number of these Jews were pricked in their Hearts, and said unto Peter, and to the rest of the Apostles; Men and Brethren, what shall we do? Peter answered and said, Repent and be baptized every one of you in the Name of Christ, for the Remission of Sins.--- And we are told, v. 41, that *they that gladly received his Word*, i. e. they that sincerely believed PETER's Testimony concerning Christ, were baptized; baptized into the Name of Christ, as PETER had commanded they should, and thereby made his Disciples. A

Second Instance of the Apostolical Practice we meet with *Acts 8*. In the 5th Verse, 'tis said, * Philip, the Deacon, went down to the City of Samaria, and preached Christ, and, v. 12. that when they believed Philip preaching the Things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized both Men and Women; and that in the name of the Lord Jesus, as the 16th Verse declares. A

Third Instance is that of ANANIAS his baptizing SAUL, afterwards PAUL, recorded in the following Chapter of the *Acts*. This ANANIAS, being directed of God in a Vision, went to

* Tho' PHILIP was not one of the Twelve Apostles, yet I suppose it will not be deny'd but that he had as good Authority for baptizing in the Name of the Lord Jesus, as any of the Twelve. And what he did in this Case, is a sure Rule to judge of the Apostolical Practice in the same.

to SAUL (who had been smitten with Blindness in his Journey to *Damascus*, where he now was and putting his Hands on him said, *Brother Saul, the Lord, even Jesus that appeared unto thee in the Way as thou camest, hath sent me that thou mightest receive thy Sight; and be filled with the Holy Ghost. And immediately there fell from his Eyes as it had been Scales; and he received Sight forthwith, and was baptized.*

As 'tis only here said, *Saul was baptized*, without any Mention of the *Form* of that *Baptism*, the Question is whether he was *baptized in the name of Jesus*, or otherwise? But this St. PAUL himself will resolve in the Account he gives of his Conversion, *Acts 22. v. 16*, where he represents ANANIAS speaking to him thus: *And now why tarriest thou? Arise and be baptized and wash away thy Sins, calling on the Name of the Lord* Now that the Baptism ANANIAS here ordered PAUL to submit to, was that which the Apostles are said to have administer'd in the Name of the Lord Jesus, is evident,

First, Because to this Baptism the *Washing away*, or Remission, of Sins is annexed. *Be baptized and wash away thy sins* And that Remission of Sins was annex'd to the Baptism in the Name of the Lord Jesus, is plain from the Passage before cited, *Acts 2 v 38. Peter said unto them repent and be baptized every one of you in the name of Jesus Christ for the remission of sins.*

Secondly, This Baptism was to be administered in making PAUL a Disciple of Christ, for which the Baptism *in the Name of Christ* was appointed. *Be baptized, saith ANANIAS, calling on the Name of the Lord.* For, *to call on the Name of the Lord*, is, in the Gospel Language, *to be a Disciple of the Lord*, i. e. of Jesus Christ. Thus, when 'tis said, *whosoever shall call on the name of the Lord shall be saved*, *Acts 2. v 21. Rom. 10. v 13.* 'tis meant, whosoever shall be a *Disciple* of the Lord shall be saved. And, *Acts 9 v 14, to bind all that call on thy (Christ's) Name*, signifies, to put in Chains all that profess themselves Christ's *Disciples*. And again, at the 21st Verse, *to destroy them that call on this*, i. e. Christ's, *Name at Jerusalem*, can bear no other Sense than, to destroy all that are Christ's *Disciples* at *Jerusalem*. Consequently, when ANANIAS ordered PAUL to be *baptized, calling (or, and to call) on the Name of the Lord*, he bad him enter himself a *Disciple* of the Lord, by being baptized *in his Name*.

To these *three* Instances of the universal Apostolical Practice recorded by the Author of the *Acts*, I shall add the Evidence of St. PAUL himself.--Writing to the *Galatians*, Ch. 3. v 26, he says, *As many of you as have been baptized into Christ*, i. e. into his Name, *have put on Christ*. What the *putting on of Christ* means, is explained in the next Verse. *There is neither Jew nor Gentile, there is neither Bond nor Free,*
there

there is neither Male nor Female ; for ye are all one in Christ Jesus : that is, all both Jews and Gentiles. Bond and Free, Male and Female, having put on Christ by being baptized in his Name, are become one united Body in Christ Jesus ; all Distinctions of Religion, State of Life, and Sex, being lost in the single Denomination of Christians, or Disciples of Christ. The Apostle goes on : And if ye are Christ's, (if by being baptized in the Name of Christ, ye put him on, or become entirely his Disciples) then are ye Abraham's Seed, and Heirs according to the Promise. Now, as by being baptized into, or, in the Name of Christ, Men put him on, became the Seed of Abraham, and Heirs according to the Promise, which are Privileges common to all Believers, it must needs follow, that it was the universal Practice of the Apostles to baptize Believers in the name of Christ, — Again.

The same Apostle in his Epistle to the Romans, Ch. 6 v 2, saith, *Know you not that so many of us as were baptized into, i. e. in the Name of Jesus Christ, were baptized into his Death ?* Now that to be baptized into Jesus Christ was the Duty of all Believers in general, as well as of those particular Romans to whom the Apostle is speaking, and consequently that to baptize in this Form was the universal Practice of the Apostles, is evident from the Obligations here said to be laid upon Believers by their being so baptized, and the Privileges thereby conferred upon them.

First,

First, By this Baptism, *Believers* not only entered themselves the Disciples of Christ, and promis'd to obey the Gospel Religion, *in general*; but made moreover a solemn Profession of their Belief in that fundamental Article, *the meritorious Death of Christ*, in particular: for so the Phrase, *baptized into Christ's Death*, most properly signifies.

Secondly, As by being *baptized into Jesus Christ*, *Believers* made Profession of their Faith in the *meritorious Death* of Christ; so, in order to apply the Merits of his Death effectually to their Salvation, they promis'd, and consequently stood engaged *to dye unto Sin, and to live unto Righteousness*; as Christ by his *Crucifixion* and *Resurrection* had done; and of these they made a lively Representation, in having their whole Bodies plung'd in the Water of Baptism, as in a *Grave*, and in rising out of the Water again, as it were to enter upon a *new Life* of Holiness. And this explains the 4th Verse, which runs thus; *Therefore we are buried with him by Baptism into Death, that like as Christ was raised from the dead by the Glory of the Father, even so we also should walk in newness of Life.*

Thirdly, All those Believers who with true Repentance were baptized into Jesus Christ, had actually the Merits of his Death applied to them, *viz* Deliverance from the Vassalage and Penalty of Sin, to which they were subject by Nature, and a Principle of Spiritual Life intus'd
into

into them, to enable them to live unto God in true Holiness which is the Substance of the 7 following Verses. *For if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection. Knowing this, that our old Man, (that corrupt, sinful Principle derived from ADAM) is crucified with Christ, that the Body of Sin might be destroyed, that henceforth we should not serve sin. For he that is dead, as Christ is literally, and all sincere Believers interpretively, is freed from sin. Now if we be dead with Christ, as we profess ourselves to be by being buried with him in the Water of Baptism, we believe we shall also live with him: i. e. live a Life conformable to his after his Resurrection, when he was perfectly freed from the Bondage and Curse of Sin, and emancipated into the Service of God, which supposes by our Baptism we obtain a Principle of Grace to enable us to begin and finish the new and spiritual Life. The Apostle adds again, knowing that Christ being raised from the dead, dieth no more, Death hath no more Dominion over him; for in that he died, he died unto Sin once, but in that he liveth he liveth unto God. Likewise reckon ye yourselves to be dead indeed unto Sin, but alive unto God through Jesus Christ our Lord. **

Now,

* A third Instance St. PAUL affords us of the universal Apostolical Practice of baptizing the Nations in the Name of Jesus, we find, Col. 2. 11, 12. where he tells the Colossians, — 1st, That they were circumcis'd with the Circumcision of Christ made

Now as these Obligations laid upon Men by *Baptism into Jesus Christ*, and the Privileges conferred to them thereby, were common to all true Believers, there needs not a stronger Argument than this, that it was the *universal Practice of the Apostles, in discipling the Nations, to baptize them into, or in the Name of Jesus Christ*; i.e. in the Name of Father, Son, and Holy Ghost, according to the Command in the Text.

I shall now recapitulate what hath been prov'd in the Course of my Third Argument for *Water Baptism*, and then proceed to discuss the *Grand Question*, which will decide the present Controversy. ----- Our Saviour's Command in the Text is, that the Apostles should disciple all Nations by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. In order to shew that the Apostles practis'd this Baptism for the Purpose for which it is here appointed; 'tis humbly presum'd that I have proved,

First. That to *baptize unto or into* a Person, is to *baptize into, or in the Name of* that Person.

Secondly, That to *baptize into, or in the Name of*, a Person, is to *make Disciples* to that Person by *Baptism*.

Thirdly,

made without Hands, by which their Sins were put away, which Effect of putting away Sins, is ascribed to *Baptism in the Name of Christ*, twice in Scripture. *Acts 2. v. 38. — 22. v. 16. —* 2dly, He says they were *buried with Christ and risen with him in Baptism*, which exactly corresponds with what he had said of *Baptism in the Name of Christ*, *Rom. 6. 3, 4.* just treated on.

Thirdly, That the Baptism which is in Scripture said to have been administred *in the name of Christ*, was that which in the Text is ordered to be administred *in the name of the Trinity*, --- and therefore,

Fourthly, That the Apostles did universally disciple the Nations by baptizing them in the Name of the *Trinity*, when they are only said to have baptized in the Name of *Jesus*.

The *Question* that now remains to be resolved is, what the *Matter* of that Baptism is, which the Apostles administred in discipling all Nations; i. e. whether the *Matter* of Baptism in the Name of Jesus, or the Holy Trinity, be *Figurative* or *Literal*, *Moral* or *Elementary*, the Gifts of the *Holy Ghost*, or *Water*?

In Answer to which, if it can be proved that the Apostles in *discipling* the Nations to *Jesus Christ*, or the *Trinity*, did not *baptize* with the *Holy Ghost*, it unavoidably follows, they *baptized* with *Water*. And this I shall attempt to do, by shewing, that the Apostles never administer'd the *Baptism with the Holy Ghost*, but to those who had first been *discipled* to Jesus Christ by a previous Baptism given in His *Name*.—The first Scripture Proof on this Head is that already cited for another purpose, *Acts 2. v. 37, 38*; where we find, that when the Jews to whom PETER had preached JESUS CHRIST, were *pricked in their Hearts*, and *said unto Peter and to the rest of the Apostles*,

*Men and Brethren, what shall we do? Peter said unto them, Repent and be baptized every one of you for the Remission of sins, and ye shall receive the Holy Ghost ** In this Place, the Jews are first commanded to be *baptized* in the Name of Jesus Christ, and after that, 'tis promis'd, they should receive the Holy Ghost; i. e. as our Adversaries will allow, they should be *baptized* with the Holy Ghost: which evidently proves here are two distinct, different Baptisms mentioned; whereof if the former was administer'd in *making Disciples to Jesus*, as hath been proved before; the latter was not administered for that Purpose, but for some other. And if this latter Baptism be that *with the Holy Ghost*, it necessarily follows the former was *with Water*. A

Second Proof that the Baptism with the Holy Ghost was not administer'd but to those who had first been baptized into Jesus Christ, and so made his Disciples, we find, *Acts 8th; The Samaritans, Verse 12, when they believed Philip preaching the Things concerning the Kingdom of God, and the Name of Jesus Christ, were*

* The Quakers would gladly in this Passage understand *Baptism in the Name of Jesus Christ* to be the *Baptism with the Holy Ghost*, because *Receiving the Holy Ghost* is mentioned immediately after it: The Words of St. PETER will therefore will run thus; *Repent and be baptized every one of you with the Holy Ghost, and ye shall be baptized with the Holy Ghost*; which is making a true Apostle of Our Blessed Lord as barbarous a Speaker, as some of the Quaker Apostles have been. — But for a full Confutation of this Opinion, see the two following Proofs.

were baptized both Men and Women; that is, baptized in the name of Jesus; nevertheless, not yet baptized with the Holy Ghost, as appears from the following Verses. V. 14. Now when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, V. 15. Who when they were come down prayed for them that they might receive the Holy Ghost; V. 16, For as yet he was fallen upon none of them; only they were baptized (by PHILIP) in the Name of the Lord Jesus: Then laid they their Hands on them, and they received, i. e. were baptized with, the Holy Ghost. This Passage is so plain, that it needs no Comment. Here the Samaritans are said to have been baptized by PHILIP in the Name of the Lord Jesus a considerable Time before PETER and JOHN, dispatched by the Apostles from Jerusalem to Samaria for that Purpose, baptized them with the Holy Ghost; Consequently, by being baptized in the name of the Lord, they were baptized with Water, and not with the Holy Ghost. The

Third and last Proof I shall produce upon the Point in Hand occurs Acts 19 v. 1, &c. where it is related that PAUL came to Ephesus, and finding certain Disciple, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost: And he said unto them, unto what then were

ye baptized? And they said unto JOHN's Baptism.

Before I proceed 'tis expedient to remove an Objection which may seem, from this Place, to lye against what hath before been advanced, namely, that Men by being *baptized in the Name of Christ*, were *made his Disciples*, whereas the Title of Disciples is here attributed to those who were not yet *baptized in the Name of Christ*, as appears from the 5th Verle. -- But this Objection will vanish, and a further Proof of the aforesaid Doctrine arise, if we consider the Place justly: For these Men are called Disciples, not because they were so in fact, but because St PAUL, either through some Mis-information of others, or some Misapprehension of his own, took them to be such. This appears from his asking them, *Have ye received the Holy Ghost since ye believed?* For 'tis hence plain he thought they had been Disciples of Christ, and wanted to know whether they had received, what was in those Days the common Privilege of all Christ's true Disciples, the Extraordinary Gifts of the Spirit. And that these Men were not Disciples in fact, is manifest from their answering the Apostle, *we have not so much as heard whether there be any Holy Ghost*; that is any Giving of the Extraordinary Gifts of the Spirit: which certainly none that were Christ's Disciples could have said. This Answer of the *Ephesians* undeceiv'd the Apostle in his Opinion
of

of them ; for he immediately asks, *unto what then were ye baptized?* implying, that if they had been *baptized in the Name of Christ*, and so made his Disciples, they could not but have heard of the *Giving of the Holy Ghost*, as it was generally, I suppose, promised to Believers before their Baptism, *Acts 2. v. 38* ; and usually immediately after conferred upon them. And moreover, that these *Ephesians* confess their having been *baptized only unto JOHN's Baptism*, and as they were just after this Confession *baptized in the name of the Lord Jesus*, 'tis out of all question that that they were not yet Christ's Disciples.---Therefore to go on, --- When St. PAUL understood these *Ephesians* had only been *baptized unto JOHN*, he said unto them, *John verily baptized with the Baptism of Repentance, saying unto the People, that they should believe on him that should come after him, i. e. on Jesus Christ* : By which the Apostle gives them to understand, that it was not enough for them to be JOHN's Disciples, and rest in his Dispensation alone ; but they ought to believe in Christ as the Saviour of the World, and become his Disciples too, according to the Command of JOHN himself. *When they heard this, 'tis said, they were baptized in the name of the Lord Jesus*. And then, *when Paul had laid his Hands on them, the Holy Ghost came on them, i. e. they were baptized with the Holy Ghost, and they spake with Tongues and prophesied*. Now that the Baptism

in

in the Name of the Lord Jesus, and that *with the Holy Ghost* are here distinguished as two different Baptisms, is manifest,

First, Because the Apostle supposed in his first Address to these *Ephesians*, that they were even then *baptized in the Name of Jesus* when he queried whether they had been *baptized with the Holy Ghost* ;

Secondly, Because the Baptism with the Holy Ghost was plainly administered posterior to Baptism in the Name of Jesus. 'Tis said. *they were baptized in the name of the Lord Jesus, and when Paul had laid his Hands on them the Holy Ghost came on them.*

Thus, 'tis presum'd, I have fully demonstrated, that the *Baptism with the Holy Ghost* was not administered by the Apostles, but to those who had been previously *baptized in the Name of Jesus Christ*, i. e. in the Name of the Father, Son, and Holy Ghost, according to the Prescription in the Text : consequently, as it is utterly unreasonable to suppose the Apostles, directed in all necessary Gospel Practice by the unerring Spirit of God, should make use of any Baptism in *discipling the Nations to the blessed Trinity*, but that which was commanded them, it unavoidably follows, that the Baptism in the Text is, in regard to the *Matter* of it, not *figurative*, but *literal*, not *moral*, but *elementary*, not the *Holy Ghost*, but *Water*.*

The

* The most formidable Objection the *Quakers* urge against the Apostles practising *Water Baptism* in obedience to the Command in the Text, is drawn from 1. Cor. 1. v. 17, where

St.

The *Fourth* and last Argument that the Baptism in the Text is *Water Baptism*, may be deduced from the very *Form of Words* in which Our Saviour ordered it to be administered, *viz. baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*: For to baptize in the Name of a Person, is expressly de-

St. PAUL affirms of himself, *Christ sent me not to baptize, but to preach the Gospel*. For from hence they conclude, that as St. PAUL had as large a Commission as any of the other Apostles, in all the Parts of the ministerial Duty, and yet affirms, that *he was not sent to baptize with Water*, so neither was any other of the Apostles sent to baptize with Water; and consequently the Baptism Our Saviour, in the Text, ordered his Apostles to administer, *in disciplin'g all Nations to the Holy Trinity*, is not the Baptism with Water, but with the *Holy Ghost*. — In Answer to which, I observe, what hath been fully proved,

First, That the Baptism St. PAUL here affirms *he was not sent to administer*, is that which is called in Scripture, *Baptism in the Name of Jesus*; and that this, as hath been also fully prov'd, is the very Baptism in the Text, which was ordered to be given in the *Name of the Trinity*; therefore since the Quakers maintain that the Baptism with the *Holy Ghost* is that which is spoken of in the Text, it follows, that neither St. PAUL nor any of his Fellow Apostles were sent to baptize with the *Holy Ghost*: And therefore this Objection militates as much against the Quakers as against Us. — But,

Secondly, As it hath been proved that the Baptism in the Text is that of *Water*, and that all the other Apostles had a Commission to administer it, it follows, that St. PAUL being allowed to have as large a Commission in this respect as the other Apostles, he was empowered to administer *Water Baptism* too.

Therefore, when he affirms *he was not sent to baptize with Water, but to preach the Gospel*, he does not mean absolutely, that he was not sent at all, but comparatively that he was not sent with so strict a Command to baptize with Water with his own Hands, as to preach the Gospel with his own Mouth. *Woe be to me*, said he, *if I preach not the Gospel*, 1. Cor. 9 v. 16.

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declared in Scripture to *baptize with Water*. So when the Apostle, 1. Cor. 10. v. 2, tells us, that the Jews were all nationally *baptized in the Name of Moses*, 'tis added, *in the Cloud and in the Sea*, both of which consisted of *Water*. But an Instance nearer to my Purpose, as relating to the very Baptism in the Text, occurs *Acts 10*, which contains the History of the Conversion of CORNELIUS and his Gentile Kinsmen and Friends that were with him, to the Christian Faith --- As PETER was preaching to these Gentiles, *the Holy Ghost*, we are told, *fell on them all, as he had fallen on the Apostles themselves on the Day of Pentecost*, and they immediately exercis'd the Extraordinary Spiritual Gift of *speaking with Tongues*.* *And when*

But as to baptizing with his own Hands, he had a discretionary Power, to do it, when he had Opportunity for it, as he sometimes did; or leave it to the inferior Ministers, when the more arduous, and more important Duty of *preaching the Gospel* call'd for that superior Talent the Holy Ghost had given him in that Way beyond the rest of the Apostles. After this comparative manner the Particle *not* must be interpreted in an hundred Places of Scripture, and scarce in any with better Reasons than in this. For,

Thirdly St. PAUL says, a Verse or two above, *I thank God I baptized none of you but Crispus and Gaius, lest any should say I had baptized in mine own Name*; which Reason for the Apostle's Thankfulness, would, I conceive, have been absurd if he had had no Commission to baptize with Water at all: Therefore the Particle *not* must needs be understood in a comparative Sense — See Dr. CLARK's 6 Sermon, Vol. 1. — BENNET against *Quakerism*, Page 304. — SMITH's *Preservative*, P. 200, and all the Commentators on the Place.

* It may be thought that CORNELIUS being baptized *with the Holy Ghost* before he was baptized *in the Name of Jesus*, contradicts my third Argument for Water Baptism, viz. that the

when they of the Circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the Gift of the Holy Ghost, as well as on themselves; Peter asked them, (the Jewish Christians) can any Man forbid Water that these Gentiles should not be baptized which have received the Holy Ghost as well as we? Upon which, when no Objection could be made to this Motion, seeing God had so signally manifested his Acceptance of the Gentiles by bestowing on them, even before their Baptism in the name of Jesus, those extraordinary spiritual Gifts which were constantly given the Jews after they had received that Baptism; when no Objection, I say, could be made to this Motion, Peter commanded them to be baptized in the name of the Lord Jesus. Now that the Baptism in the Name of the Lord Jesus PETER here ordered CORNELIUS, &c. to be baptized with, is the very same with that, about the Fitness of administering which to these Gentiles, he had appealed to the Jewish Converts that were with him, in the Verse foregoing, cannot be de-

the Apostles never administer'd the Baptism with the Holy Ghost, but to those who had been previously baptized in the Name of Jesus, or the Trinity.—But,

First. The Baptism with the Holy Ghost was not administer'd to CORNELIUS by Sr. PETER, but by God himself upon an extraordinary Occasion.—*Secondly,* Suppose it had been done by the Apostle, yet since it has been shewn that the general Practice of the Apostles was otherwise, it would make nothing against my laid Argument.

deni'd ; consequently, *to baptize in the Name of a Person*, (in which Form the Baptism in the Text was to be given) signifies in Scripture, *to baptize with Water*. Nay further, as it hath been clearly proved that the Baptism said to be given in the *Name of the Lord Jesus*, is none other than that which is commanded in the Text to be administer'd in the *Name of the Holy Trinity*, therefore *to baptize in the Name of the Trinity* is certainly *to baptize with Water*.

And now, from a Proof so plain, express, and conclusive that the Baptism in the Text, in the Name of the Trinity, is Water Baptism, one would think 'tis hardly possible there could be any Evasion, or any Room for an Objection. The Quakers, however, have found out a Method of explaining this Baptism quite away from the Text, and forcing it countenance the Baptism with the Holy Ghost : * But such a Method it is, as they only dare venture to rely on, who are driven to the utmost Desperation in supporting a sinking Cause. They observe, that the *Name* of the Lord is often taken in Scripture for something else than a bare Sound of Words, or a literal Expression, even for his *Virtue* and *Power* ; and consequently, that *to be baptized in or into the Name of the Lord*, or the *Holy Trinity*, is *to be baptized into the Virtue and Power of the Holy*

* BARCLAY'S Apol. Prop. 12, Sec. 8. and, after him, all the Quakers that have handled this Text.

Holy *Trinity*, that is with the *Holy Ghost*. In Contutation of which Reasoning of our Advertaries not to stand to point out it's particular Errors and Abturdities, * I shall observe in brief, that if Baptism in the Name of the Lord be the same with Baptism in the Name of the Trinity, as hath been before proved at large, and as the Quakers themselves by their Gloss upon the Text do fairly allow ; then, as in all other Places of Scripture where Baptism in the Name of the Lord is mentioned, it is demonstrated that that Baptism is meant of the

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* *First*, I shall note, that the Quakers have not produc'd a single Text to prove that the *Name* of the Lord signifies his *moral Power* or *sanctifying Grace* in which they falsely suppose the *Baptism with the Holy Ghost* consists. For I may venture to affirm, that all those Places of Scripture, quoted by them, where the *Name* of the Lord signifies his *Power* or *Virtue*, are to be taken to mean his *natural Power* or *Might*, exerted in his ordinary providential Government of the World, which has nothing to do with the *Baptism with the Holy Ghost*, either according to the Quakers' Notion or the Scriptures.

Secondly, Allowing that the *Name* of the Lord sometimes signifies in Scripture, not only his *natural Power*, but also his *moral Operation* in sanctifying the Souls of Men ; it still remains for the Quakers to prove that it must be understood so in the Text : For they have not hitherto so much as attempted to prove that it must.

Thirdly, Allowing also that the *Name* of the Lord (i. e. of the Trinity) signifies in the Text his *sanctifying Power* or *Grace*, yet this can be considered only as the *End* or *Gift* obtained by Baptism, and not as the *Matter* of Baptism. —

It is expressed, *baptizing INTO the Name, &c.* and not *WITH the Name* ; consequently, the *Name* (i. e. as the Quakers suppose, the *sanctifying Power*) of the Lord, is only the *Gift* conferred by Baptism : And why may not this *Gift* be conferred by *Water Baptism* to all who come truly prepared for it by *Faith* and *Repentance* ?

Baptism with Water, it infallibly follows that the Baptism in the Text is that of Water too. For what can be an infallible Rule of understanding the Sense of Scripture if this be not ? On the contrary, our Adversaries fix the Meaning of Scripture at random, to serve a Turn, without regard to the Scripture Use of Words and Phrases : So that upon the Phrase *Baptism in the name of Jesus*, they have no less than *three* different Opinions. Sometimes they take it to relate to the Water Baptism of the Law, which was practis'd by the Apostles for a Time in Condescension to the Weakness of the Jews, as Circumcision now and then was ; sometimes 'tis understood of JOHN'S Water Baptism and said to be used by the Apostles in making Disciples to JOHN ; and lastly, 'tis taken to mean the Baptism with the Holy Ghost. Into such Absurdities, Perplexities, and Contradictions, do Men run in explaining *Holy Writ*, when they disdain to be ty'd down to proceed by the Rules of true Criticism, and will not be at the Pains to study the Sense of a Text by humane or rational Means, but take up with that Signification which the pretended *Inspiration* of the Spirit suggests ; i. e. in Reality what their own blind and prejudicate Phantasies rashly pronounce to be true !

Thus, 'tis humbly presumed, I have sufficiently made good what was first proposed, namely, that the *Baptism* Our Blessed Saviour in the Text commanded his Apostles and all
their

their lawful Successors in the Gospel Ministry thro' all Ages to administer in *discipling all Nations to the Father, Son, and Holy Ghost*, is none other than the *Baptism with Water*. From hence I shall raise an Observation or two with Regard both to the *Quakers* and ourselves, and so conclude.

First, With Regard to the *Quakers*, since it appears that *Water Baptism* was instituted by Christ himself for a perpetual Rite of discipling the World to the *Holy Trinity*; or, in other Words, for making them Christians, and sealing over to them the Blessings and Privileges of the Gospel, we may safely conclude, that the *Quakers* are not true Christians, and have not a Title to those Blessings and Privileges, i. e. have not a Right to the Merits of Christ's Mediation, nor consequently of Salvation thro' him. But to prevent being misunderstood, when I say the *Quakers* have not a Right to these Things, I mean they have not a Covenant Right to them or a Right by Virtue of any Gospel Promise. --- For as the Gospel is a Covenant betwixt God and Man, wherein Salvation is offered by God, through the Mediation of his Son, to all those who believe in him, and enter into an Obligation by *Water Baptism* to live in sincere Obedience to all his Holy Laws, and no otherwise; consequently all those who, however otherwise sound in Faith and obedient to the Laws of Christ, have not entered into Covenant with
God

God by *Water Baptism*, according to the Prescription of the Gospel, cannot be said to have a Covenant Right to the Salvation offered therein ; no more than a Man who without a Regular Enlisting takes up Arms and fights for his Sovereign Majesty King GEORGE, has a Right to a *British Soldier's Pay*, which is only promised to those who are regularly enlisted into his Majesty's Service. What then, it may be asked, will become of the *Quakers*, if for Want of *Water Baptism*, they have not a Covenant Right to Salvation ; do you say, they must be damn'd ? No ; God forbid that I should so rashly invade the Prerogative of Heaven, and pronounce Damnation against those, whom, for any Thing the wisest Man on Earth can tell, the Great Judge of Heaven hath decreed to save. For though I think it a most evident Scripture Principle, that none can be saved upon the Foot of the Christian Covenant, but those who are lawfully *baptized with Water in the name of the Holy Trinity* ; yet 'tis no where said in Sacred Writ, that they who are not *so baptized* shall be damned. There is a wide Difference betwixt not having a Covenant Right to Salvation, and being in a State of Damnation : For the overflowing Kindness of the infinitely good and benevolent God may no doubt extend Salvation to those to whom it has not by Contract been promised : just as a kind and gracious Sovereign may be pleased to grant that

Man

Man the usual Soldier's Reward, who fought sincerely in his Cause tho' uncall'd and unenlisted to it. To speak my Mind more plainly, I am firmly persuaded, should a *Quaker* in all other Respects sincerely conform to the Gospel Religion, his Want of *Water Baptism*, which happened not through any wilful Neglect or Obstinacy of his own, but invincible Ignorance, will not hinder him from being a worthy Object of the Divine Mercy thro' Christ, and a Partaker of the eternal Reward of Righteousness. But this is only the Verdict of private Sentiment founded upon the supposed true Notion of the Divine Attributes of Mercy and Goodness, and not the express Voice of Revelation; And at the best 'tis but a plausible Opinion, which may possibly in some Respects be wrong, and has more of charitable Hope in it, than real Certainty. Whereas, all those who fill up the Terms of Christian Faith and Obedience after a regular Inauguration into the Evangelical Covenant by *Water Baptism*, we may affirm upon the strongest Grounds of Assurance, shall undoubtedly be saved. For God himself, by the Mouth of an infallible Oracle, even his only begotten Son, hath declared, that *he that believeth and is baptized shall be saved* MARK 16. v. 16. And an Holy Apostle, by the Inspiration of the Spirit of Truth, hath told us, that *Christ loved the Church and gave himself for it that he might sanctify and cleanse it, and consequently*

quently save it, *by the Washing, or Baptism of Regeneration.* Eph. 5. v. 25, 26. And in another Place, *He saved by the Washing of Regeneration, and Renewing of the Holy Spirit.* TITUS 3. v. 5.

This then is the Difference betwixt a Man who, after *Water Baptism*, religiously fulfils the Measures of Gospel Faith and Practice, and one that wanting Water Baptism, is yet in all other Respects a good Christian: The Former has as it were the Broad Seal of Heaven, the solemn Promise and Ratification of God himself, for his Salvation; and therefore he may be as sure of it as he is sure *God is faithful that promised.* Heb. 10. v. 23. The latter must depend entirely upon God's uncovenanted Favours for Salvation: And whether God will be pleased to save him (at least as a true Believer) is a Doubt which will never be cleared up till the Day of Judgment. And, consequently, it becomes the *Quakers*, in order to have an assured Hope of Glory and Immortality upon the Foot of the Christian Covenant, as to renounce their many fundamental Errors, so to be *baptized with Water* according to Our Saviour's Institution,

Secondly, Since it has been shewn that *Water Baptism* is a Gospel Ordinance, the *Quakers* can no longer, without being guilty of the most audacious Pride and Irreverence towards God, speak so contemptibly of it as they have hitherto done. For should they presume to
call

call it, in their wonted Style, a mere *Jewish* or *carnal* Ceremony, a *beggarly* Element, an *obsolete* Type or *useless* Form, not consistent with the *spiritual* Religion of the *new* Covenant; what is this but prophanelly impugning the Divine Wisdom, and saucily dictating the Law to the *Most High*? But *who art thou, O Man, that repliest against God*? May not the supreme Creator and Governor of the Universe enact what Laws for his Creatures his most consummate Wisdom sees fit for them? And if he has thought proper to superadd to the Law of Nature and Evangelical Righteousness the *Positive* Ordinance of *Water Baptism*, to be submitted to by all those who expect Salvation by the Gospel-Religion, who dare be so impiously bold as say, *What dost thou*? If it appears that CHRIST, the great *Vicegerent* of his Father, has prescribed this external Rite to be observed by all those who desire to become his true Disciples, this is Reason sufficient for our most dutiful Submission to it: It would be the most unparallel'd Arrogance and Presumption to set up a Tribunal in our own Judgments, to decide whether it is fit to be obeyed or no. For in taking an Estimate of the Propriety, Worth, or Excellency of the Divine Commands, we should not so much consider *what* is commanded, as *who* it is that commands. And should there even appear to us no Manner of Usefulness in a Posi-
tive

tive Institution (which is however very far
 from being the Case of *Water Baptism* the
 the most humble Obedience is nevertheless
 the bounden Duty of dependent Creatures,
 out of Reverence to the Authority of their
 Great Creator and Governor ; otherwise,
 the great fundamental Principle of all Religi-
 on, that *God is to be obeyed in all his Com-*
mands, would be plainly violated. ‘ Men
 ‘ ought not only to submit their Minds, and
 ‘ conform their Actions, to the universal Law
 ‘ of Reason and Truth ; but likewise, or rather
 ‘ as an Instance thereof, to pay a Perso-
 ‘ nal Homage to that Great and Glorious Be-
 ‘ ing whose attribute Truth is--- more particu-
 ‘ larly to entertain of him the justest and most
 ‘ honourable Conceptions that they can possi-
 ‘ bly frame, and acknowledge him wise and
 ‘ righteous in all his Ways. In order hereto,
 ‘ the *positive* Part of Religion seems highly ex-
 ‘ pedient, that his Authority may be rever’d
 ‘ and submitted to, not only where his Com-
 ‘ mands (i. e. the End of them) are discernible,
 ‘ but when they are not : not only when they
 ‘ speak their own Worth, but when they are
 ‘ silent. In a word, that the divine Perfecti-
 ‘ ons may be confest and ador’d, even when
 ‘ Clouds and Darkness are about him, as when
 ‘ they appear in a clear Light, and break out
 ‘ into an open Blaze of Wildom and Truth.*

But,

* BALGUY’S Law of Truth. — Where see more as excel-
 lently said on the same Subject. — “ If Religion consists
 in obeying God, or the acting in Vertue of a divine Com-

But, as was hinted above, *Water Baptism* is not a mere *Positive* Institution, or *External* Rite, which has no valuable Ends or Benefits annex'd to the worthy Observance of it by its wise Institutor: For, besides that it is a Term of our obtaining a Covenant Right to the Salvation set forth in the Gospel as observed before; 'tis moreover, the appointed Instrument of pardoning Sin, and of conveying the sanctifying Gifts of the Holy Ghost: And as it is a solemn and publick Acknowledgement of our Faith in Christ, tis not only a perpetual Memorandum to ourselves of fulfilling the Vow of Christian Obedience, but eminently exemplary to others also: It has a natural Tendency to affect Men's Minds with the Sense of that Inward Sanctification of the Heart so necessary to constitute a faithful Disciple of Christ; and our Obedience to it is as truly an Act of Religion or Virtue, and as acceptable to God, as Obedience to those Precepts which are called Moral. * For in truth,

the
mand, then I conceive it is plain that those Things may become Instances of Duty and Matter of Religion for which no Reason can be assign'd but the Command.—CONYBEARE'S Defence of Reveald Religion, P. 168; the 3d and a Part of the 4th Chapter of which incomparable Performance I humbly recommend to the *Quakers'* attentive Consideration.

* For Proof of the Advantages arising from the worthy Observance of Positive Institutions in general, and of Water Baptism in particular, see the learned Author last quoted — HOOKER'S Eccles. Pol. Book 5, Sec. 58, &c — The most learned and accurate Discourse on the *Nature Obligation and Efficacy of the Christian Sacraments*, and the Supplement to it — BURNET on the 25th and 27th Art. — WAKE'S Catechism, &c.

the internal Obedience to the *positive* Institutions and *moral* Precepts is *formally* the same: As to the external Acts or corporeal Parts of Obedience in both, they are different indeed; the one being no further obligatory than as positively commanded, the other obligatory even from the Law of Nature. But then, these external Acts in both Cases have, strictly speaking, no manner of Religion in them; for they may be as truly performed by the rankest Hypocrite as by the best of Christians. --- To illustrate this Reasoning by Example, — *Water Baptism* is a Positive Duty; Giving Alms to the Poor a Moral one. They have both an *External* Part and both an *Internal*. The *External* Part in the former is the *Washing the Body with Water*; in the latter, the visible or corporeal Act of giving Money, Food, Cloaths, &c. to the Poor. The *Internal* Part in both is the *sincere Love of God*: And except this *Inward* Part go along with the *Outward* in both, they are both alike virtuous; that is, neither of them have any Vertue or moral Excellence in them at all: For as 'tis said of *Simon Magus*, immediately after his Baptism, that *he was still in the Gall of Bitterness, and in the Bond of Iniquity, Acts 8. v. 23*; so St. PAUL tells us, that though he should bestow all his Goods to feed the Poor, and give his Body to be burned, and have no Charity, it would profit him nothing. In a Word, that which constitutes the *formal* Nature

ture of a *Moral* (by which I mean a Religious) Act, is the *sincere Love of God deeply implanted in the Heart*; and this may be as well, and in some Cases much more eminently, exercised, in obeying a *positive* Command, as a *moral* one; and therefore *Water Baptism* submitted to in *unfeigned and hearty Love of God*, is as truly virtuous or religious Obedience, and as acceptable to God, as *Giving Alms to the Poor*, or doing anyother Moral Action.*

To corroborate this Argument, 'tis worth observing that God hath been often pleased signally to manifest his Love and Favour towards those who dutifully observed his *positive* Commands, and his high Displeasure and Vengeance against those who have presumed to break them — *Abel*, upon the very Account of his offering to God through Faith the Sacrifice (a Positive Institution that was divinely commanded him) obtained *Witness that he was righteous, God testifying of his Gifts. Heb. 11 v 4.* *Noah*, by preparing an Ark, according to positive Appointment, saved his House. condemned the World, and became Heir of the Righteousness which is by Faith. And *Abraham*, because when called to go out of his Country, and from his Kindred and Father's House, into a Place which he should after receive for an Habitation, he obeyed, and went out, not know-
ing

* See this Point largely and convincingly demonstrated in the Discourse on the Nature, Obligation, and Efficacy of the Christian Sacraments, and the Supplement to it.

ing whether he went, which without the Positive Command of Heaven, would have been extravagant Folly; and because *he that had received the Promises*, intentionally offered up *Isaac his only begotten Son*, which, without the exprets Orders of God, would have been justly reputed the most horrid Wickedness; for these Things I say, the Patriarch obtained a *Blessing for himself and all the Nations of the Earth*; and hath been deservedly honoured with the Glorious Character of *Righteous Abraham*, and *the Father of the Faithful*. Acts 7. v. 3. -- Heb. 11 v 8. -- Gen. 12. v. 2, 3. ---- Ch. 22 v 17, 18. On the other Hand, Our *First Parent* for the Breach of a Positive Command, even for eating the *Forbidden Fruit*, lost his *Paradise*, and laid himself and his Posterity under a Curse which we all of us experience the sad Effects of every Day.*

Because *Cain* brought not his *Offering* in the *Manner* or with the Qualifications required, which is tantamount to his not having brought it at all, therefore God had not Respect unto *Cain* and his Offering, Gen 4 v 5. And when *Saul* spared *Agag* King of the *Amalekites*, and reserved the best Part of the Sheep and the Oxen for Sacrifice; which, if God had not otherwise expressly commanded, would have been an Act of Prudence, Humanity, and Religion; For this, I say, was the King.

* See Archbishop KING's Sermon on the Fall, at the End of his *Origin of Evil*, by LAW.

dom of *Israel* rent from the Possession of *Saul*. 1. SAM 15. Many more Instances of both Sorts might be collected out of Holy Writ; but these may suffice to shew the Advantage of obeying the *Positive Institutions* and Commands of God, and the Danger of wilfully transgressing them.

Secondly, With regard to ourselves, I observe, since we have been all of us admitted into the Christian Covenant, by being *baptized with Water*, according to Our Lord's Institution: we should remember, that, in order to enjoy the Privileges and Blessings of this Covenant, which are the Things God on his Part hath promised us, we are not to rest in the bare Outward Performance of Water Baptism, but must proceed to fulfil the Stipulations we on our Parts are engaged to fulfil; and these are *Faith* and *Repentance*, meaning by *Faith* an explicit Assent to, or Belief of all the essential Articles revealed in the Gospel, which are summarily contained in the Apostles' Creed; and by *Repentance*, an hearty renouncing our past Sins, and a sincere Practising Universal Obedience to God's Holy Laws for the Time to come. These are the Things which will alone make our Baptism valid and effectual to Salvation: But without these, it will be of no manner of saving Benefit to us but rather serve to heighten our Damnation. St. *Peter* (1. Epistle 3. v 21.) acquaints us, that *the Baptism that now, under the Gospel, saves, is not only*

only the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God,* that is, the bare putting away the Filth of the Flesh, which is the outward Effect of Water Baptism, will not save Men, of itself; but the Answer of a good Conscience a Conscience qualified by *Faith* and *Repentance*, the Inward Part, or Things signified, must go along with it, to make Water Baptism Saving.

Water Baptism is therefore only *one* Mean of Salvation: But this is no more an Objection against observing this Gospel Ordinance, than it is against the Practice of either *Mercy*, *Justice*, or *Piety*, which will none of them save Men of themselves: They will not save, except in Conjunction with all the other Christian Virtues and a Belief of the whole System of necessary Evangelical Truths. For *he that offends wilfully in one point, is guilty of a Breach of the whole Law*. JAMES 2. v 10. To conclude, what St. PAUL spake concerning *Circumcision*, we may with equal Truth affirm of *Water Baptism*; *It verily profiteth, if we keep the Law of Christ; but if we be Breakers of this Law; if, either through any sordid, worldly Views, or the cunning Craftiness of those who lye in wait to deceive, [who*
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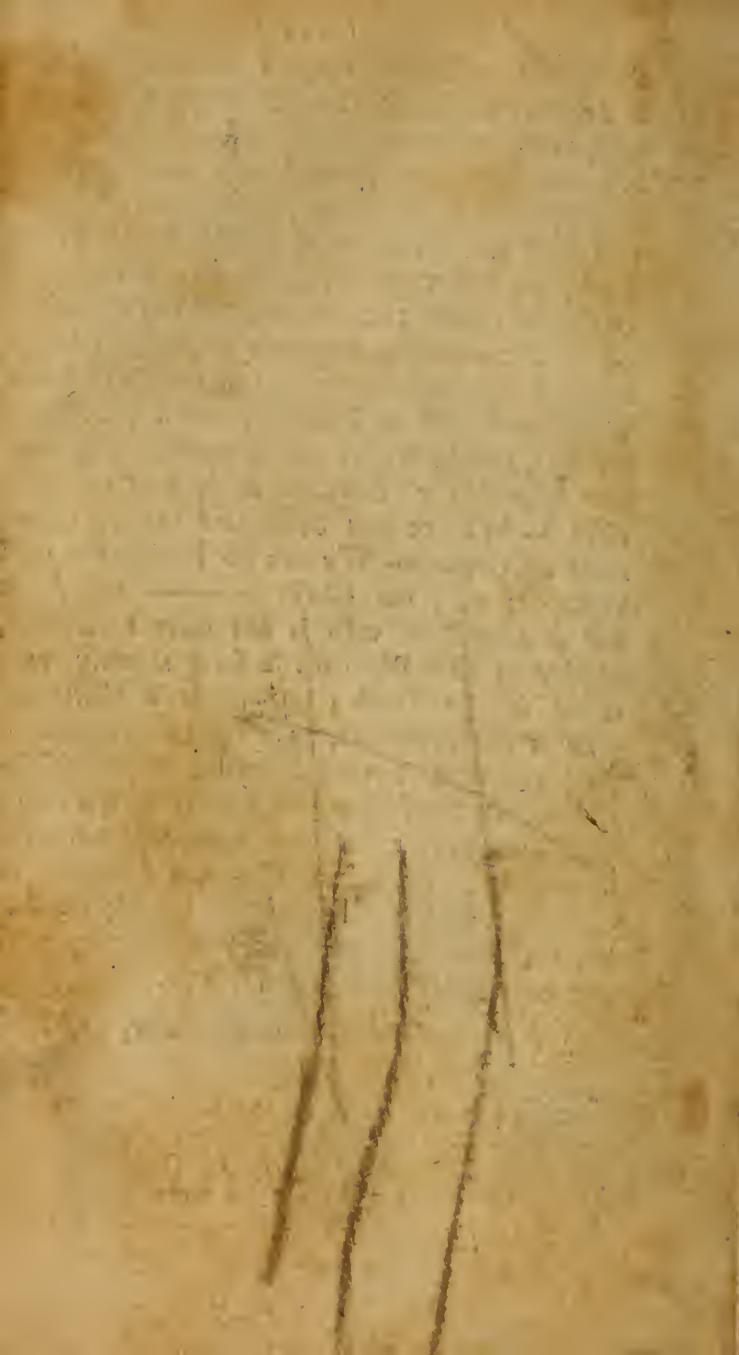
* The Quakers from hence raise an Objection against Water Baptism; which I am persuaded the Judicious Reader, from my Gloss on the Place, and the preceding Discourse, will be fully enabled to answer.—For further Satisfaction, see STEBBING'S Polemical Tracts.

the better to impose upon the unwary, *have a Form of Godliness, walk in Sheep's Cloathing,* and, in Imitation of their Master SATAN, who is sometimes *transformed into an Angel of Light*, affect to be *transformed into Apostles of Christ and Ministers of Righteousness* †) It, I say, we suffer ourselves, by any Means, to be seduced from the incorrupt *Word of Faith*; or by the enticing Example of wicked Men, and the Predominancy of our own evil Lusts we deny Christ in Practice, and walk *intemperately, unrighteously, and ungodly in this present World*, our *Baptism is become no Baptism*. --- We are still *Strangers to the Covenant of Grace*, --- We are no longer the true Disciples of Jesus Christ. ——— For *he is not a Christian, who is one only outwardly, neither is that Baptism, which is only outward in the Flesh*; but *he is a Christian, who is one inwardly, as well as outwardly*; And the true Saving Baptism, is principally the moral Sanctification of the Heart, a being wash'd from the Pollutions of Sin, which is figured by, and, if we be not wanting to ourselves, will be likewise thoroughly effected by, that Principle of Grace going along with the outward *Washing with Water*.

Now to God the Father, Son, and Holy Ghost, &c.

† II. Cor. II. v. 13, 14, 15.

FINIS.



CHARITY

THE ONLY

Certain INFALLIBLE NOTE

OF A

TRUE CHURCH.

Wherein,

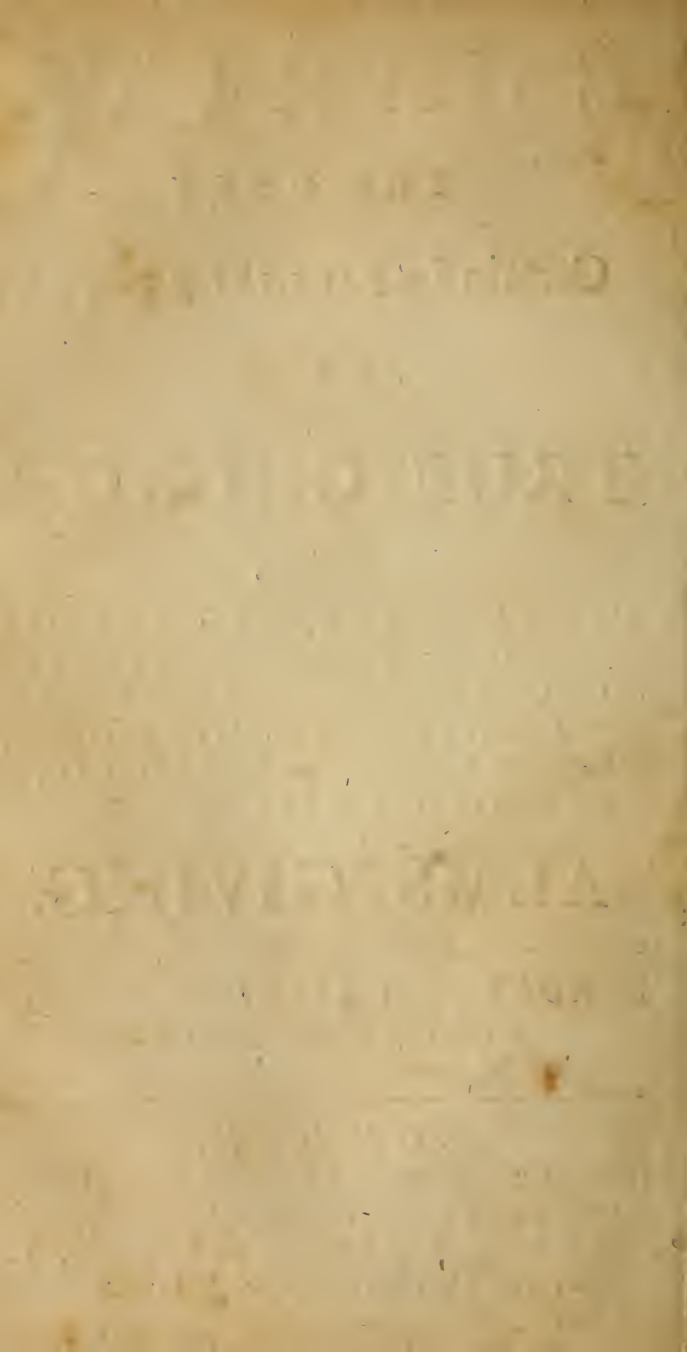
The SCRIPTURE NOTION of CHARITY is Stated; and, by the PRACTICE thereof, the CHURCH of *ENGLAND* proved to be the BEST and PUREST in the WORLD. Together with the POWER and EFFICACY of the CHRISTIAN DUTY of

ALMS-GIVING.

By *ROBERT GRIFFITH*, Rector of *Woolaston*, in *Gloucester-shire*.

L O N D O N:

Printed for *R. Gosling* in *Fleet-street*, *C. Rivington*, in *St. Paul's Church Yard*, and *J. Palmer*, Book-seller in *Gloucester*; and are to be sold by *T. Warner* in *Pater-Noster-Row*. 1721.





T O

The Honoured,

Edward Colston, Esq;

Sometime Merchant and Citizen

O F

B R I S T O L.

Honoured SIR,



HEN I had resolved upon the Publication of the following Treatise, I could not pitch upon a more proper Person to inscribe it to, than your self, the Subject-Matter thereof, having been the chiefest Delight and Employment of Your Life. For I may be

A

bold

ii DEDICATION.

bold to challenge the Christian World to produce such another Instance of any Private Person, who hath laid out his Charities so Prudently, so Beneficially, and so much to the Purposes of Life and Religion, as You have done.

THE End therefore, of this Dedication is, to propose You to the World, as the most perfect *Pattern* of Charity, that these latter Ages of the Church have produc'd; and, to convince our Adversaries, that the Genuine Sons of the Church of *England* are no less exemplary for their Piety and Good Works, than for their Orthodox Belief and Principles. This SIR, is the Reason, which prevail'd with me to assume such a Liberty, which (I was sure) your great Humility would not give You leave to Grant.

WITHOUT all Peradventure, they who like nothing but their own Compositions, will condemn my Arrogancy in presuming to fix so great a Name to so mean a Performance, without
Your

DEDICATION. iii

Your Knowledge or Consent: but my Apology is, the more inconsiderable I look upon my self to be, the greater Object of Charity; and in so much greater Need I stand of a Patron, who is as eminent for his great Compassion and Humanity, as for his Piety and Liberality. Addresses of this Nature, I confess, are commonly most welcome to vain-glorious and statizing Men, whose imaginary Merits rise and fall with the Applause and Breath of the People; and all the Good they procure is, the rendring Vain Men yet still more Vain in other Mens Opinion, as well as their own.

BUT as he that would describe your Vertues, can never be guilty of Flattery in the Opinion of all good Christians, so, I hope Christianity is not come to that pass amongst us, that we must be afraid to put Men in Mind of their Duties, by commending the Virtues which they cannot imitate. A Charitable Man is indeed a great Eye-sore to Hypocrites,

iv DEDICATION.

and the Worldly Minded: For they who make *Gain* their *Godliness* will not have the Ingenuity, much less the Grace to admire that *Charity* which they cannot practice themselves.

AND it is no Wonder, that the Enemies of our Church are so void of true Charity towards God or toward their Brethren, who place all Religion in mere Speculation, and spend all their time in hearing or advancing some new strange Opinion, which serve to busie their Brains, but signifies nothing towards the purifying their Hearts, or reforming their Lives.

How many strange Doctrines, have of late been propagated, how greedily imbib'd by illiterate Mechanicks, and how obstinately defended by Men, whose Zeal for Religion, discovers it self in nothing more than in opposing all others; as if the common Cause of Christianity depended upon a distinct Knowledge of such Points, as are not discoverable by Human Reason, but by plain Scripture
and

DEDICATION. v

and Revelation. If this licentious Humour Prevails, it is easy to foretell the Consequence: For Men of this fluctuating Temper, *who are toss'd to and fro*, and carried about with every Wind of Doctrine; who change Sides and Sects, Opinions and Parties, as their Interest leads them; who are ever Learning, and never able to come to the Knowledge of the Truth. These Men, I say, not only destroy the Peace of the Church, but come at last, to be of no Religion at all. So that in Truth, they are never less Religious than when they make such a Noise and Stir about Religion; for true Religion, saith the Apostle, is first *pure*, then *Peaceable*, *Gentle*, *easy to be entreated*, full of *Mercy and Good Works*. They therefore who cannot sacrifice their Private Opinions to the Publick Peace: They who cannot govern their Pens, as well as their Tongues, and learn to Write as well as to speak well, of their Governours, such Mens Religion is Vain:
For

vi DEDICATION.

Pure Religion, faith St. James, and undefil'd before God, is this, to visit the Fatherless and Widow in their Affliction, and to keep himself unspotted from the World. How well Sir, You have transcrib'd this Doctrine into Practice, your fervent and Reverent Devotion, Your constant Attendance on the Publick Service of the Church, Your frequent Celebration of the Blessed Sacrament, Your Unwearied and Successful Endeavours, to promote Virtue and discourage Vice; Your Zeal and Affection for the Establish'd Church, and for those who attend at her Altars; and above all, Your unparallell'd Bounty, Your great, well-plac'd, well-chosen Charities, sufficiently demonstrate.

I had not indeed, ventur'd to incur Your Displeasure, in publishing the following imperfect Account of your Publick Charities, but with a Design to excite Gentlemen of like Fortune to be Liberal and Charitable after your Example; and to shew them withal,
that

DEDICATION vii

that there is no true happiness without God, nor any pleasure without the satisfaction of a good Conscience. If the Gentlemen of our Country would but pursue your Steps,, neither the Complaints, nor Cries, Number, nor Necessities of the Poor, would be so great as they are. But the Misfortune is, Men of the greatest Estates, find them little enough to Support their Pride and Vanity, Lust and Luxury; and instead of having any thing to spare for the Poor, rather daily increase their number, by withholding their just Dues and Hire from them : It would be happy for their Families, for their Country, and for themselves, if your good Example could influence these sort of Gentlemen to quit this vain, this roving, this uncertain and distracted way of Living, and turn their Thoughts to the proper Business which God sent them into the World to do.

We meet with a few of these Gentlemen *here* and *there*, who after an useless indolent

viii DEDICATION

indolent Life, of Softness, Intemperance, and Debauchery, can be content, upon their Death-bed, to leave to the Poor, what they can enjoy no longer, by way of Composition, or Attonement for their Sins, which is not only being Charitable against their Wills, but being so likewise at an other's Expence. For at his Death the Property of every Mans Estates devolves to God; and then it is he that gives the Charity, and not the deceas'd; for he gave none of it whilst he could keep it; not till God took it from him. It is true the Receivers of such a Charity are the better for it, what ever the Mind of the givers be. And though such Charities are not to be discountenanced, yet we cannot say so much good of them, as of those Charities which are bestowed in a Mans Life time, when he can satisfie himself that they are neither stifted nor misapplied. You then Sir, began to lay the Foundation of your Charities, when Men at such Years, are most apt to Indulge

DEDICATION ix

Indulge their lust, and thirst for greatness and popularity. You then converted the greatest part of Your Estate to Charitable Uses, when you cou'd shew so much contempt of the World, as to deny yourself that Pomp and Grandeur, Attendance and Retinue, which so considerable a part of unthinking Mankind so much value themselves upon; and this shews, that God can call you to nothing too difficult, or irksome, which you cannot chearfully comply with, and undergoe, for the Service of Religion, and the Good of your Fellow-Creatures. It is to your Example in a great degree, that we owe the great increase of Charity-Schools, erected all over the Kingdom, since your's; which I the rather mention, because this is really the best, the greatest and the most Beneficial of all Charities; because it is for the preserving of the Souls as well as the Bodies of Men, and doing good in every Generation to the End of the World. And if he who converteth a Sinner from
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x DEDICATION

the Error of *his way*, shall save a Soul from Death, and cover a multitude of Sins, how great must be your Reward, whom God hath rais'd to be the Instrument of saving so many thousand Souls not only from future Damnation, but from present want and Misery, and Ruin. I have a copious Subject before me, if my Pen was equal to my Inclination, or was not afraid to trespass upon your Patience: But I know that Panegyricks, and Encomiums cannot be welcome to a Gentleman of your strict Vertue and self Denial; and therefore I only beseech God to prolong your Days, and multiply them as the Sand, for the good you have done to my Brethren, and to the House of our God, and to the numerous poor whom you Feed and Cloath, Which Sir, is the Earnest, and hearty Prayer, of Sir,

London

May 25

1721.

Your most Obedient

Humble Servant

ROB. GRIFFITH.

Some ACCOUNT of EDWARD
COLSTON, *Esq;* his Publick
Charities, in the City of
BRISTOL, and to the Clergy.

1. **M**R. Colston founded an Hospital, on St. *Austin's* back, wherein are a 100 Boys, for whose Maintenance he has given a 1000*l. per Ann.* and Ten Pound to each Boy (when fit to be plac'd out) to bind him an Apprentice, he allows Ten Pound *per Ann.* to a Minister to teach them the Church *Catechism*.

2. He also founded an Alms-house on St. *Michaels Hill*, in the said City, wherein are 12 old Men, and 12 Women. To each is allow'd 3*s. per Week*; but the Eldest of the Men who I suppose is in the Nature of a Governor (and therefore call'd the eldest Brother) has 6*s. per Week*. Besides which, every one has a Dozen Horse load of Coals every Year for firing. They have publick Prayers every Day except *Wednesdays* and *Fridays*, when they have Prayers in their Parish Church, and for this he has given Ten Pound a Year.

3. In the Merchants Alms-house in *Kings-street*, he maintains 6 old decay'd Seamen at 2*s. per Week*.

4. In

4. In *Queen Elizabeth's Hospital* near the *College-Green Bristol*, he maintains 6 Boys, at Ten Pound a Year each Boy, and Ten Pound he gives to place him out Apprentice.

5. In *Temple-street Bristol*, he built a Free-School for the Education of 40 Boys, whom he Cloaths once a Year, and allows Ten Pound a Year to the Master.

6. To the Charity Schools of *St. Mary-Redclift*, and other Parishes, within the City, he has bestow'd large Sums of Money for the Maintenance and Education of poor Children.

7. To most of the Churches in *Bristol*, he has given several Hundreds of Pounds towards the Repairing and Beautifying of the same.

8. For Publick Prayers every *Monday* and *Tuesday*, at all *Saints*, he has given Six Pound *per Annum*.

9. For a Sermon once a Month to the Prisoners in *Newgate, Bristol*, he has given 6 Pound a Year.

10. He also founded a Lecture in the said City, of 14 Sermons to be Preached every *Wednesday* and *Friday* in *Lent*, at the Parish Churches of *St. Werberg* and *St. Peter*, upon the several Subjects following *viz.*

1. *Ashwednesday*, a Sermon upon the *Lent. Fast.*

2. *Friday,*

2. *Friday*, a Sermon against Atheism and Infidelity.

2d Week in Lent.

3. *Wednesday*, a Sermon upon the *Catholic-Church*.

4. *Friday*, a Sermon upon the Excellency of the Church of *England*.

3d. Week in Lent.

5. *Wednesday*, a Sermon upon the Powers of the Church.

6. *Friday*, a Sermon upon the Necessity of *Water-baptism*.

4th Sunday in Lent.

7. *Wednesday*, a Sermon upon Confirmation,

8. *Friday*, a Sermon upon Confession and Absolution.

5th Week in Lent.

9. *Wednesday*, against the Errors of the the *Roman Church*.

10. *Friday*, against *Enthusiasm*, or Negative *Superstition*.

6th Week in Lent.

11 *Wednesday*, upon the Necessity of *Restitution*.

12. *Friday*, a Sermon upon the Necessity of Frequenting *Divine Service*.

7th Week in Lent.

13. *Wednesday*, upon Frequent Communion.

14 *Good Friday*, a Sermon upon the Passion of our Saviour.

Note, *These Sermons are all Preach'd by different Persons, who are Generally Incumbents of Churches within the City, for which they are allowed 20 l. per Ann. that is, five and twenty Shillings for every Sermon; and the remainder between the Clerks &c.*

Lastly, Mr. Colston has also lately lodged in the Hands of the Governours of the Bounty of *Queen Anne* to the poor Clergy, 6000*l.* for the Augmentation of sixty small Vicarages or Livings, who will be by this Charity, entitled to 16 or 20 *l. per Annum*, Addition to their former Sallaries; whereof these following *Churches* are already Augmented *viz*

1. The Vicarage of *Studland* in the County of *Dorset* and Diocese of *Bristol*.

2. The Vicarage of *Inscombe* in the County of *Somerset* and Diocese of *Bath* and *Wells*.

3. The Church of *Horsfield* in the County of *Gloucester* and Diocese of *Bristol*.

4. The Vicarage of *Sutton-Benger* in the County of *Wilts*, and Diocese of *Sarum*.

5. The Vicarage of *Great Coxwell* in the County of *Berks* and Diocese of *Sarum*.

6. The Vicarage of *Huish* with the Chapel of *Laying-Port* in the County of *So-*

5. The

merſet and Dioceſe of *Bath* and *Wells*.

7. The Vicarage of *Evensham* in the County and Dioceſe of *Oxford*.

8. The Church of *Westbury*, in the County of *Glouceſter* and Dioceſe of *Briſtol*.

9. The Church of *Felton*, alias *Whitechurch*, in the County of *Glouceſter* and Dioceſe of *Briſtol*.

10. The Church of *Stapelton* in the County of *Glouceſter* and Dioceſe of *Briſtol*.

11. The Rectory of *Kettering* in the County of *Northampton* and Dioceſe of *Peterborough*.

12. The Rectory of *Axe-bridge* in the County of *Somerſet* and Dioceſe of *Bath* and *Wells*.

13. The Vicarage of *Amwell*, in the County of *Hereford*.

14. The Rectory of *St. Laurence* in the City of *Wincheſter*.

15. The Prebend of *Dinder* with Cure of Souls in the County of *Somerſet*, and Dioceſe of *Bath* and *Wells*.

16. The Vicarage of *Turk-dean*, in the County and Dioceſe of *Glouceſter*.

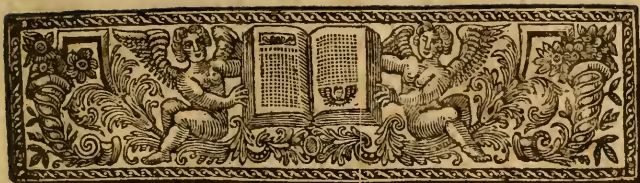
17. The Church of *Bower Chalk*, alias *Bur-Chalk*, in the County of *Wilts* and Dioceſe of *Sarum*.

There are forty three Churches more to be augmented, by Vertue of this Bounty, which the Governours of Queen *Anne's* Bounty, looked upon as ſo Prudent and ſo well placed

a Charity, that when *Tho. Edwards* Sen, of *Bristol* Esq; had given them an Account thereof, they ordered the thanks of the Board to be given to Mr. *Colston*, by the said Mr. *Edwards*.

I have not been able to get any Particular Account of his Public Charities in and about *London*, &c. which may be depended upon; the greatest part of the Annual Income of his Estate he distributes in Private Charities, some times setting up broken Tradesmen, Paying their Debts, Releasing others out of Prison, and Relieving unhappy Sufferers, and Poor House-keepers whom he diligently seeks out, particularly in the City of *Bristol*; and tho' at first he converted the greatest part of his Estate to Build and Endow Hospitals, yet, as I am credibly inform'd, his Estate at this Time is fairer then it was before those Foundations were laid; so that like a Spring, his Bounty pours forth, but to be replenish'd, and is replenish'd but to pour forth.

Reader, if thou art a Rich Man, consider also that thou art a Christian; and let this great Mans Example Instruct thee, *to be rich* in Good Works, that thou may'st be rich for thy latter End; and that in the Mean Time God may encrease thy Store, Prolong thy Days upon Earth, make thy Name and Memory precious to Posterity, and in the End receive thee unto himself.



T H E
P R E F A C E.

I Suppose every honest Christian will agree with me, that a Treatise of Charity can never be more needful, than at this Time, when the Divisions and Animosities of Christians are at such a Height; when the *Kingdoms of the World* are shaken, when Men Study nothing more than the Satisfaction of their Lusts, their Pride and Avarice, Luxury and Ambition; when every thing looks mean and trifling that is Moral or Good, and nothing *relishable* or *polite*, but what is *Atheistical*, *Filthy*, or *Prophane*.

It is amazing and lamentable to behold the Bitterness and Revenge, the Hatred and Enmity, wherewith Christians in our Days Prosecute and Persecute one another, under

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ii The *P R E F A C E*.

the specious Pretence of Religion; when nothing can be so opposite to, nothing so destructive of, the Spirit and Life thereof, as Strife and Contention. The Design therefore of the ensuing Treatise, is to shew; that the Power and Energy of Religion consists in Peace and Love, Unity and Concord; that no Man can be denominated a true Christian, who has not *Charity* in that Sense, wherein we are commanded to bear the *Infirmities of our Weak Brethren*. Now to maintain that our Lord hath promised to secure his *Church* from Errors; and upon that Pretence, to proceed to extirpate Those who will not *hear her*, is, in Effect, to impeach him of a Breach of Promise to his *Church*; which has not been at any time free from Errors, since the Apostles Days. So that we must either say, that our Blessed Saviour came into the World, to set *one* Part of *it* to destroy *another*, or else, that he hath prescrib'd no other Remedy for the Cure of *its* Divisions, but mutual Love and Forbearance.

The Grand Objection, which I foresee, will be made to the following Discourse, is, that we Protestants cannot pretend to *Charity* in its most comprehensive Sense; or as *it* signifies the Love of *Unity*, which *Roman* Catholicks say, we have destroy'd, by our Departure from
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The *P R E F A C E*. iii

the *Head*, and *Cement* of Unity, the Bishop and Church of *Rome*.

I confess indeed, that *Charity* cannot be maintain'd without Unity with our Bishop, and therefore, that nothing less than sinful Terms of Communion, could have justified our Separation from *Rome*, supposing her Bishop the Supreme Head of the Church. But it happens unluckily, that the several Advocates of the Supremacy, cannot agree in telling their own Story; for it has been controverted among *Romanists* themselves, whether this *Supremacy* be entail'd upon the Bishop of *Rome*, as Successor of St. *Peter* or of St. *Paul*. That the Bishop of *Rome* is Successor to one or other of the Apostles, cannot be denied; but so are all other Bishops, as well as *He*, and he can have no Authority over them, much less the Bishops of *Britain*, as Successors of St. *Peter*, because St. *Peter* had no Authority over the rest of the Apostles; which is a Point, which has been so often already irrefragably prov'd beyond Contradiction, that I have no need to renew a Controversy, for which (I confess) I have neither Capacity nor Learning equal to the Undertaking.

But thus much I may presume to say (I hope without Offence) that if more Weight had been laid upon the Authority of St. *Luke*, and less upon the Testimony of *Party-*

iv The PREFACE.

Writers, this Dispute, in my Opinion, had been long since at an End. For whoever carefully reads over the History of the Acts of the Apostles, will not once find, that St. *Peter* ever preach'd at *Rome*, much less, that he planted the Gospel *there*, before St. *Paul*, who is the only Person, of all the Apostles, who is said to have gone *Thither*; and, where St. *Luke* tells us, he dwelt two whole Years in *his own hir'd House*, receiving all that came to him to hear the Gospel at his Mouth. *Acts* 28. 30, *Clemens Romanus Lib. 7. Chap. 47.* Saith, *Linus*, the first Bishop of *Rome*, was created by St. *Paul*; that after the Death of this *Linus*, *Clemens*, the second Bishop, was ordain'd by St. *Peter*: So that if *this* Story be true, the Bishop of *Rome* sits not in St. *Peter's* Chair, but in that of St. *Paul*; for he constituted the first Bishop.

It seem'd Good to the Wisdom of the Holy Ghost to direct St. *Luke*, to begin with the *Labours* of St. *Peter*, and to end with *those* of St. *Paul*, the *Acts* of which two Apostles, make up the greatest Part of his History.

This was done (as we may guess) to shew, that our Saviour made good to St. *Peter* in his own Person, his gracious Promise, in that famous *Text*, (so often and grossly perverted) *Thou art Peter, and upon this Rock, I will build.*

The PREFACE. v

build my Church, and the Gates of Hell shall not prevail against it. Now Peter was a Sir-name which our Lord gave him upon his confessing him to be the true *Messiah*, and in the *Greek* and *Latin* Tongues, signifies a *Stone*, as they, who understand the Oriental Languages say, *Cephas* signifies the same in *Syriac*. The Church is said to be built upon the Foundation of the Apostles, *Jesus Christ* himself being the Chief Corner Stone. The proper use of a Stone-Foundation, is to Build upon, and a Key is to open a Door with; both which, (by a beautiful Figure) are applied by our Saviour to the Person of St. *Peter*, who according to our Saviour's Promise, was by his Preaching to build his Church, or to open a Door of *Faith* to Jews and Gentiles, before any other Apostle.

We then confess that the first Christian Church was Built upon St. Peter's Preaching, and that the Church thus founded, the Gates of *Hell shall not prevail against*; the Import of which Promise is, that *Christianity*, thus planted, shall become the prevailing Religion of the World, and continue to the End of it. The Completion of the former part of this Promise the Evangelist takes Care to record in the very Introduction to his History, where he tells us, that St. *Peter* upon his two first Sermons, Converted Three Thousand
Jews

vi The PREFACE

Jews in one Day, and Five Thousand the next. *Acts 2. 41. Acts 4. 4.* Sometime after this, upon the *Persecution which arose about Stephen*, all these new Converts were dispersed, except the Apostles, who still continued at *Jerusalem*, because their Commission was to begin *there*; and labour the Conversion of the *Jews*, first.

Accordingly we find, that they who were scatter'd abroad, travelled as far as *Phenice*, *Cyprus*, and *Antioch*, but preach'd the Gospel to none, but to the *Jews only*. *Acts 2. 19.* about this time, *St. James* suffers Martyrdom, and *St. Peter* is apprehended and put in Prison.

Sure this could not be the time meant by *Simeon Metaphrastes*, who tells us a Tale of *St. Peter's* travelling as far as *Britain* and planting the Gospel there) whose Authority many *Roman Catholick* Writers follow) tho *Baronius* gives him this Character. *Sicut alijs multis* (saith he) *ibi, viz. libris a se posit* *is errare Metaphrastem certum est, ita in his hallucinatum esse constat: (i. e.)* As in many other Stories deliver'd in his Writings, *Metaphrastes* was certainly mistaken; so in *this* it is plain, that he was bewitch'd or beside himself.

Now, the Travels of the rest of the Apostles, being so diligently and particularly recorded by Writers of all Sorts, *Greek and*

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The *PR E F A C E.* vii

Latin, how is it possible (saith Dr. *Goodwin*) that this so important a Work of St. *Peter*, should be mentioned no where, either in our Particular Chronicles or the general History of our Church, nor amongst any of our Ancient Writers, save only by the Hands of *Metaphrastes*? An Author not very Ancient, (for he lived about the Year 900) and so far distant from *Britain*, as *Constantinople*: As he had not such special Opportunity to take Notice of those Antiquities of our Church, which so many other abler Men, and diligent Enquirers into these Things, dwelling amongst us, could never find out.

Bellarmin on the contrary describes, the Travels of St. *Peter* thus. *Igitur ex Judeâ &c. (i. e.)* The 5th Year after the Passion of our Saviour, *Peter* travell'd from *Judea* into *Syria*, and settled himself at *Antioch* (tho' by the By, there is not a Word said in the *Acts of the Apostles*, that *Peter* Preach'd at *Antioch*; for that City seem'd to be the peculiar Province of *Paul* and *Barnabas*) there, says *Bellarmin*, he continued Bishop almost seven Years. Nevertheless, saith he, we are not to believe, that in all this Space, he never departed thence; for it is plain, that about that time, he rang'd over all the Countries adjoining, viz. *Pontus, Asia, Gallatia Cappadocia, Bythinia*. But the 7th Year after that he became the (*pretended*) Bishop of *Antioch*,
(which

viii The P R E F A C E.

(which was the 13th Year after our Lord's Passion) he return'd to *Jerusalem*, and being there apprehended of *Herod*, he was cast into Prison, in the Days of *Sweet Bread*, i. e. about *Easter*, *Acts*. 12. But soon after, continues he, that is, the same Year of the Reign of *Claudius*, he came to *Rome*, and there fixed his See, and held the same 25 Years. Yet he remain'd not all this time in *Rome*, but after he had Preach'd seven Years there, he return'd to *Jerusalem*, being expell'd out of *Rome* by *Claudius*, together with all the *Jews*, who were then in *Rome*. And then a little after, when therefore saith he, they who were at *Antioch*, heard how that St. *Peter* was come to *Jerusalem*, they sent unto him *Paul* and *Barnabas*, and then was call'd together the Council of *Jerusalem*. But *Claudius* being dead, *Peter* return'd to *Rome*, and there ended his Life. Thus *Bellarmin*, Tom. 1. de *Rom. Pon.* lib. 2. c. 6. Here we find *Metaphrastes* and his Followers against *Bellarmin*, and *Bellarmin* against them all: And how well all these fine Stories accord with the History of the *Acts*, it will be worth while briefly to enquire; for here we find nothing of St. *Peter's* Preaching, either at *Antioch* or at *Rome*, tho' St. *Luke* is very particular in recording the most Noted Places which he visited. For,

The *P R E F A C E*. ix

First, When the Churches had Rest from the foremention'd Persecution, throughout all *Judea, Gallilee, and Samaria*, (all which were the particular Provinces, of *St. Peter*) he passeth throughout all the Quarters of the *Jews*. From *Jerusalem* he is sent by the rest of the Apostles there, to strengthen and confirm the Disciples, whom *Philip* Converted and Baptiz'd in *Samaria*. From thence, passing several Towns, and working Miracles every where, he came and dwelt sometime at *Joppa*. From this Place, by immediate Revelation, he goes to *Cæsarea*, to the Conversion of *Cornelius*, his *Kinsmen* and *Friends*, who, by this Means became the first Fruits of the *Gentiles*.

Here then was a full and compleat Discharge of our Saviour's Promise, made to him in the first Part of that Text, *viz. Thou art Peter, and upon this Rock, &c.* Thus our Lord Built his Church upon *St. Peter*, of whom we have no farther Account in the *Acts*, than that sometime after these things, and his Miraculous Escape out of Prison, he return'd back to *Cæsarea*, and *there Abode*: which signifies something more than his bare flying thither for Refuge, from the Rage of *Herod*, for a short space of Time; because the Evangelist says expressly, that *St. Peter here Abode*. What became of him after these Things, *St. Luke* does not say; and
as

x The P R E F A C E.

(as far as we can find) they who are most concerned to know, are not yet agreed upon. Let us therefore proceed to enquire briefly, whether St. *Paul* had not a better Title to the *See of Rome*, than St. *Peter*, keeping still to the Authority of the Scriptures, as the safest to be relied upon, in *this*, and all other Religious Controversy, because of the great disagreement of Party-Writers.

When the *Gospel* was first Publish'd, *Rome* was the Seat of the Empire, and Mistress of the Heathen World. Who then more proper to be her Apostle, than St. *Paul*, who is emphatically Stil'd, the Apostle of the *Gentiles*, and was a Free-born *Roman*, as he himself testifies, *Acts* 22. 25. *Rome* was at this time, full of Wise-men and Philosophers, as well as the Cities of *Athens*, *Ephesus*, *Corinth*, *Antioch*, where St. *Paul* Preach'd; and who, of all the Apostles, was so well qualified, to encounter them, as St. *Paul*? Who more likely to convince the *Romans*, than a *Roman*?

St. *Paul* was a Man of great Parts and Abilities, as well as Resolution, and Courage, having been bred up at the Feet of *Gamaliel*, a *Doctor of the Law*, or a Learned Rabbín; and was moreover skill'd in all the Wisdom of the *Grecians*, who then were accounted the greatest Philosophers; as appears from his citing some of their Authors, as

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The P R E F A C E. xi

Epimenides, Menandes, &c. in the *Acts*, and his *Epistles* to the *Corinthians*, and *Titus*.

Another Reason, why our Saviour thought *St. Paul* fitter to be an Apostle of the *Gentiles*, than *St. Peter*, was, because he had formerly Persecuted the first Christian Converts of the *Jews*. Whence we find the Apostles themselves assaying at first to associate with him, fearing he had changed his Religion, only as a Cloak to cover his former Designs of betraying, and then destroying them. On the other Hand, the unbelieving *Jews*, were the more exasperated against him, for having deserted them; and therefore look'd upon him as a Person, who was not fit to be trusted by either side. Now this seems to be the plain Reason, why our Saviour told him immediately upon his Conversion, that his Country-men would not receive his Testimony concerning him, and therefore that he would send him far away from them, to the *Gentiles*, *Acts* 22. 18. accordingly *St. Paul* challenges to himself, the peculiar Title of, the Apostle of the *Gentiles*, and *Rome*, as his particular Province or Diocese, *Rom.* 11. 13.

Now, had *St. Peter* (as the famous *Bellarmin* doth suppose) preach'd at *Rome* Seven Years together before *St. Paul*, why would *St. Paul*, be so desirous to Preach the Gospel, there also; after his express Declaration, in his

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his Epistle to the *Romans*, that it was not his Custom, to Preach the Gospel, where Christ had been already named, least he *should seem to build upon another Man's Foundation?* Rom. 15. 20.

In the very beginning of his Epistle, he tells the *Romans*, that he had for many Years, earnestly desir'd to come to them, that he *might impart unto them some spiritual Gift*, and this too, that thereby they might be establish'd, *Acts* 1 1 1. now what had *Peter* been doing there all this while? Was he insufficient for this Work, or so negligent in the Execution of his Office, as that in 7 Years time, he could not confirm them in the Faith? Or who can believe *St. Paul*, when he saith, that the few Christians at *Rome*, needed his coming to them, to the end, *that they might be establish'd*, if *St. Peter* had been either then at *Rome*, or at any time before.

Again in the close of his Epistle, *St. Paul* salutes all the Christians at *Rome* of his acquaintance, by Name, but takes no notice of *St. Peter*: And *St. Luke* tells us, that *Aquila*, and *Priscilla* came to *Corinth*, when *Claudius* had expell'd the *Jews* from *Rome*; but makes no mention of *St. Peters* coming *then* to *Judea*, as *Bellarmin* doth. Now had *St. Peter* been at *Rome*, either at this time, or when *St. Paul*, writ his Epistle to the *Romans*, how unlikely is it, he should not have been once mention'd

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tion'd, either by St. *Luke*, or St. *Paul*, as well as other Christians of lesser Note. It is strange if he was then at *Rome*, they should both forget him. Was a supreme Apostle so inconsiderable a Person, as not to deserve to be once remembred to his own immediate Flock? Or, if he was then at *Antioch*, when St. *Paul* took upon him to write to them in his absence, one would think, he should have had so much respect for his Superior Apostle, as once to mention his Name, or put them in mind of their Obedience and Duty to him.

Moreover, when after this, St. *Paul* arriv'd at *Rome* the first time, there is mention made of the Brethren who accompanied him from *Appij-forum*, but not a Word of St. *Peter*. When he call'd together the unconverted *Jews*, they told him, that *Christianity*, was a Religion every *where spoken against*. what then had St. *Peter*, the particular Apostle of the Circumcision, been a doing at *Rome* all this while? Or, with what sincerity could the *Jews* tell St. *Paul*, that the Christian Religion was a Sect every *where spoken against*, if St. *Peter* had Preach'd the Gospel at *Rome*, at any time before? And why do they desire St. *Paul's* Opinion of it, and for this Purpose appoint him a Day, to come to his Lodgings? Now the Evangelist tells us, that the Result of this Meeting was, — Some of the *Jews* believed and some believed not.

Acts,

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Acts 28. And why is this recorded, but to shew, that no other Apostle had Preached to the Jews, much less to the Gentiles at *Rome*, before *St. Paul*; or that their Christianity was owing chiefly to his Labours; since it is so expressly noted in the same Chapter, that upon some of the Jews rejecting to receive the Gospel at his Mouth, the Apostle declares, that his Commission was to Preach to the Gentiles next, and that they would hear it. *Acts* 28. 28. Upon the whole then, it plainly appears, that when *St. Paul* came the first time to *Rome*, he found but few Christians *there*, and all *those*, of the Jewish Converts. Was this then all the Success of *St. Peter's* 7 Years Preaching *there*? Was this the Apostle, who was to be so successful in *catching* Men, when he had laid aside his Nets and Trade of Fishing? Or cou'd he know his Fellow Disciples Hearts (which he must have done if he told our Saviour that he lov'd him *more than they*) and after all, be so remiss in his Office, as to sit still at *Rome* 7 Years and do nothing? He that can believe this, can *swallow a Camel*. But admitting (after all) that *St. Peter* had been at any time Bishop of *Rome*, as well as *St. Paul*; yet he could only have been Bishop of the Jewish Converts *there*, according to an Agreement between them, that the one should Preach to the Jews and the other to
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the Gentles. Besides, *Metaphrastes* and his Followers contend, that St. *Peter* Preach'd the Gospel in *Britain* as well as *Rome*; and *Bellarmin* says, he was 7 Years Bishop of *Antioch*. If then the Supremacy be from St. *Peter*, the Bishops of *Britain* and *Antioch*, have as much right to it, as Successors of St. *Peter*, as the Bishop of *Rome*. For St. *Peter* himself says, God is no respecter of Persons, and how unlikely is it, that St. *Peter* should prefer *Rome*, which put him to a cruel Death, to other Cities and Nations of the World, where he received better Quarters? For to say the Truth, *Rome* was at this time, the *Scarlet Whore*, which wallow'd in the Blood of Christians, and was the most persecuting City in the World, and so continued for the first Three Hundred Years after Christ; whence all other Cities and Powers of the Empire receiv'd command and Authority to persecute the Christians, wherever they met them.

And can any one in his Wits believe that to be the Mother-Church, who was for destroying *all the Christians* every where, and had no settled *Being* in the World, before the time of *Constantine* the Great, for during the ten great Persecutions, the Christians suffer'd more from *Rome*, than from any other City or Nation of the World, except the *Jews*; and this I the rather remark, to explode that Opinion, which has caus'd so much hatred

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hatred and bloodshed amongst Christians, I mean the Notion of *Rome's* being the Mother Church; and I dare be confident that the Roman Catholicks who will duly consider these things, will not resent my Endeavours to reconcile them to a better Opinion of Protestants, than they can have, whilst they maintain the Supremacy, and the darling Notion of *Rome's* being the Mother-Church. For if by *Rome's* being the Mother-Church, they mean no more, than the Care which she takes to nourish and breed up those in her Faith, who are born within her Pale and Communion, every National Church is in this Sense a Mother Church as well as the Church of *Rome*.

Now the proper *Idea* that any one can frame to himself of a *Mother*, is, that next to God, she is the immediate Cause of ones Being, and as such, has an undoubted Right both by the Law of God and Nature, to his Obedience *in omnibus licitis*, and it is in this Sense (if I am not mistaken) the Church of *Rome* claims the Title of *Mother-Church*, pretending that all we Christians of these *Western* Parts of the World, receiv'd our Religion immediately from *Rome*. Now both sides agree, that *Christianity* was Planted in this Island, by *Apostolical* Men; whether by St. *Peter* or St. *Paul*, or *Joseph* of *Aramathæa* and his Company, it matters not; but they who always follow the Authority of
Scrip-

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Scripture, conclude for St. *Paul*; because he says twice in his Epistle to the *Romans*, that he intended to take a Journey into *Spain*, when it is probable he passed over into *Britain*, tho' *Bellarmin* and others will not allow that he ever perform'd that his intended Voyage. But be that how it will, yet allowing Christianity to have been planted here much about this Time, or as early as at *Rome*; Where is the Difference? Suppose the Apostles took *Rome* in their Way hither, what Pre-eminence or Authority does this give *Rome* over us? But, say they, *Britain* was Converted but in Part, 'till the time of *Austin* the Monk, who brought over the whole Island to the Faith, and he was sent from *Rome*. We answer, neither was *Rome* converted, but in Part, till the time of *Constantine* the Great, who was a *Briton*; and therefore *Rome* is as much oblig'd for her Christianity to *Britain*, as *Britain* is to *Rome*, and where then is the ground of boasting on either side? If this be so, it must then certainly needs be, repugnant to Gods Will, that one Nation should attempt to destroy another, upon the Account of Religion, much more out of Zeal to *Mother-Church*. For admitting, we had receiv'd our Religion directly from *Rome*, how does this prove her to be the Mother-Church? For the true notion of a Mother-Church is, that she her self receiv'd

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the Faith immediately from the Author and Finisher thereof, Christ Jesus. This surely could not be the Church of *Rome*, who receiv'd the Faith from *Jerusalem*, as all other Christians did, and therefore *Jerusalem* must needs be the Mother-Church: For where the first Christians were made, there the first Foundation of a Church was laid, and this too by St. *Peter*; but not at *Rome*, for the Apostles Commission was in propagating the Gospel, to begin at *Jerusalem*, to Preach to the *Jews* first, and then to the *Gentiles*, and when, upon the two first Sermons Preached by St. *Peter*, at *Jerusalem*, 8000 of the *Jews*, were converted, was not this a sufficient Number to make up a Church? If then all other Churches were to derive their Being and Beginning from *Jerusalem*, as our Lord testifies, was not *Jerusalem* therefore the Mother-Church? And is not the Church of *Rome* herself, her Off-spring as well as we? To what purpose then, is this Notion of Mother-Church so industriously inculcated, but to enflame the Spirits of blind and superstitious Votaries, against all that differ from them? For, though they who ignorantly hold this Opinion, do not actually embrace their Hands in Protestant Blood, for want of Power or Opportunity, to put their Designs in Execution; yet how many Murders (I fear) do they daily commit in their Hearts, and think
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at the same time, that they do God good Service, to do this *Zelo Matris Ecclesiæ*, as their Canon speaks. But I would fain hope, that this is not the avow'd Tenet of the Present Church of *Rome*, and I do hereby declare, and call God to Record, that I had no other Motive to induce me to meddle with these Points, but a Love of the *Roman* Catholicks as well as of the Truth, and to shew them, that they cannot return this Love to us Protestants, or maintain Charity, whilst they maintain these Opinions.

It is the Misfortune of the *other* Dissenters to be of Opinion, that the Errors of the Roman Catholicks, have quite unchurch'd them, and destroy'd the Episcopal Succession; which they alledge, as a sufficient Justification of their Separation from the Church of *England*, and therefore that they cannot be justly Taxed with Schism, or a Breach of Unity (which is one of the chiefest Properties of Charity) in so doing. Now this Opinion is as uncharitable as it is *Erroneous*. For,

First, The Bishop of *Rome*, is still a Christian Bishop, and the Church of *Rome* a Christian Church, notwithstanding their Errors; the Seven Churches of the *Proconsular Asia*, were still stild, by St. *John*, the Churches of *Asia*, even then; when they were over-run with Idolatry and Corruption. So the *Jewish-Church*,

though it had been guilty of the grossest Idolatry, is nevertheless, call'd by St. *Stephen*, the *Church that was in the Wilderness*. So St. Paul; if any Man be call'd a Brother who is an Idolater, with such a one, no not to eat, 1 Cor. 5. 11. so that the greatest Corruptions do not *Unchurch*, whilst the Chief Corner-stone, or the Foundation, remains firm, though Men build *Hay* and *Stubble* thereupon. To separate therefore from our *Bishops*, under Pretence of Errors, cannot be warranted, unless it can be made appear, that they impose upon us, a *false*, or an *Idolatrous* Worship. The Reason of this is twofold.

First, Because private Persons are not proper Judges of Errors.

Secondly, If private Persons should be allow'd to prescribe Rules to their Superiors, there can be no such thing as Government, and consequently the Peace of the Church must be destroyed. Therefore to maintain *Charity*, Christians must be in Unity with their Bishops; because saith, St. *Ignatius*, there can be no Church without them. For the Apostle asserts, that the *Church is built upon the Foundation of the Apostles and Prophets, Jesus Christ himself*, being the Chief-corner-stone. Now, the Bishops being the Apostles Successors, remove this Foundation, and you pull down the Church; there can be neither *Order* nor *Decency* without Government, *i. e.*
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some to Rule and some to Obey ; nor Government without subordinate Officers, which are as necessary for Church, as for *State*. But what Notion of *Subordination* can we frame, if the Ministers of Christ are all equal ? Or if who will may take upon him the Office of a Preacher, without Ordination ? And how easie is it, for the most Illiterate, or Designing, to intrude into the Ministry, if he has but a good Stock of Assurance, and Self-conceit, and pretend to the inward Call ?

As for the *Presbyterians*, there is little, or no difference between their Church Government, and the *Episcopal*, except in their manner of Publick Worship. For as, in the Church of *England*, our Bishops do not Ordain without their *Presbyters* : So neither do the *Presbyterians*, (as I am Inform'd) Ordain without their *Moderator*, or at least without his previous Consent : and if this be true, the *Presbyterians* keep closest, of any of the Separatists, to the Apostolical Pattern : And the Truth is, it is highly Injurious to lay to their Charge, those monstrous *Sects*, that shelter themselves under their Names, whose abominable Opinions they as much detest, as we can do. It must also be confessed, that some of the *Presbyterian* Ministers, in our great and populous Cities, are Men of good Learning, and *Morals* ; and no great Enemies, to the Present *Establishment*, wisely considering,

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that their present and future *Tranquillity* depends upon the Peace and Safety of the *Church of England*.

To you then beloved Brethren, of the *Presbyterian* Perswasion do I Address my self in the Spirit of Love and Affection: Ye are our Brethren, Members originally of the same Communion, tho' now unhappily departed from us, I hope *but for a Season*.

Amongst other *Grievancies*, you Object to us, our Ordination from *Rome*, and urge it as a Plea, to justify your Separation from us. Please then to consider, that you yourselves receive your Ordination the *same way*. For the first Presbyters, who separated from their Bishops, and from whom you derive your Succession, were themselves *Episcopally* Ordained; and therefore if our Ordination be the less *valid*, because it comes from *Rome*, yours must be so too, for the same Reason. You say farther, that Episcopal Authority is an Innovation, and has no Foundation in Scripture, and therefore you set yourselves to oppose it, as an Antichristian Usurpation; I answer, that you yourselves do admit of the *Authority*, though not of the *Name*: for a *Superintendent*, or a Moderator and a Bishop, are *Synonymous* Terms; without whose Approbation, nothing of moment is transacted in your own Assemblies. Now your Agreement with us in this and most other Points, makes
your

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your Separation from us the more inexcusable ; for you separate without Cause, and take Offence where *none* is given, which aggravates your Sin. That you are guilty of a wilful or obstinate Schism, I will not be so uncharitable, as to take upon me to say : But thus much you must your selves confess, that Separation from a Church, which imposeth no unlawful Terms of Communion upon you, is Schism, and that Schism is a Sin. You say indeed, that the Terms of our Communion are unlawful, and therefore you separate ; but you have not been able to prove your *Charge* ; and you are so uncharitable to your selves, as well as to the Church, that you will neither read nor hear her Defence to you, but say, that you are already satisfied in your own Consciences, and differ from us, but in small Matters, which are tolerable. But then you consider not the great Sin of setting up an Authority against the Authority in Being, or a withdrawing your Obedience from *those*, to whom it is due, which you know, was the nature of *Korah's* Rebellion. For this is making up several different Bodies of the Church, or dividing our Lords mystical Body, which *St. Paul* says, is but *One*. It were easie, for a Man of an ordinary Capacity, or Learning to prove the Charge of Schism against you. But this has been done already (I wish I could say) with as much Success, as,

with so much Strength of Scripture, Reason, or Argument; that it will never be needful to write any more upon that Subject, but to revise and reprint the Books already Publish'd. Yet since your great Eye-sore is *Episcopacy*, which in your Charity you call a Popish-Usurpation, give me leave to remind you of St. *Jeroms* Words, upon whose Authority, in this Controversy, you yourselves lay so great a Stress. He flourish'd in the Year 380, before Popery crept into the Church. In his Comment on St. *Paul's* Epistle to *Titus*, I find he hath these Words, viz. *Postquam unusquisque eos, quos baptizabat, suos (supple Discipulos) putabat esse, non Christi, toto orbe decretum est, ut unus de Presbyteris Electus superponeretur cæteris, ut Schismatum semina tollerentur*, i. e. When it came to that Pass, that every Man esteem'd those whom he Baptiz'd, as his own Disciples, not Christs, it was Decreed, through out the whole World, that one chosen out of the Presbytery should preside over the rest, that the Seeds of Schism might be destroy'd. Now is not every Bishop with us chosen out of the Presbytery? If St. *Jerom* was in Opinion so far a *Presbyterian* (and he the only Man against all the Fathers) as to imagine, that because *ἐπίσκοπος* and *πρεσβυτερος*, are sometimes promiscuously used in the same Sense, therefore they

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were not distinct Orders; yet on the other hand, he was so much an Advocate for Episcopacy, as to own, it was a Government that had obtain'd from the Beginning over all the Christian World, and shews, it was necessary to destroy the Seeds of Schism; that neither Unity nor Charity could be preserved in the Church without it, and therefore commands all Christians for Peace sake to submit themselves to it. Now, though St. *Jerom* was not without his Errors, any more than other Men; yet in this he agreed with St. *Paul*, viz. in maintaining, that the Customs of a Church ought to determine our Obedience in Matters not plainly forbidden. For, says he, we have no such *Customs*, nor the Churches of God; plainly implying, that, where such and such Customs had prevailed, every Christian (for Peace sake) ought to comply therewith, provided they were not expressly prohibited by any Divine Law.

Moreover, you say, that Episcopacy is one of the Corruptions of the Church of *Rome*; or if it was not, that the Episcopal Succession is destroy'd by Reason of those Corruptions. I answer, can you call that *Corruption*, which your own Friend, St. *Jerom*, allows to be so necessary an *Institution*? Or will you maintain, that all the Christian Churches in the World are corrupt, or Popish, besides your own *inconsiderable selves*? I call you inconsiderable

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siderable (not by way of Contempt) but because, I may safely affirm that ye are not, in Number, so many, as one to a *thousand* Christians, that are against you; *and a thousand to one then but you are in the wrong*; if not the present Church *Universal* is, and all Christian Churches since Christ, have been, all along in an Error; for you cannot produce any one Church, in any Part of the World, that was not *Episcopal*: Not one constituted Church upon the Face of the Earth, that was not govern'd by Bishops, before the *Vaudois* in *Piedmont*, the *Hugonots* in *France*, the *Calvinists* of *Geneva*, and the *Presbyterians* transplanted *thence* into *Holland*, *Scotland*, and *England*, within these 200 Years. Now, though *Episcopacy* is no Part of *Popish* Corruption, as you Object, so much as *Presbyterianism* is, (as will appear by and by) yet, for your Satisfaction, we will leave out all the *Popish* Countries, and take in only those Churches, who disown the Popes Supremacy, and see what Comparison there is in Number, between you and them. The vast Empire of *Russia* alone, is of greater Extent, than *Italy*, *Spain*, and that Part of *Germany*, which is *Popish*, *France*, *Poland*, *Hungary*, or all *Popish* Countries put together: Besides which, we have on our side, the whole *Greek-Church*; the *Armenians*, *Georgians*, *Mingrelians*, *Jacobites*, the Christians of *St. Thomas* and
St.

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St. *John* in the *East-Indies*, and other Eastern Churches in *Africa*, we have the *Cephthies* in *Egypt*, the great Empire of the *Abysines* in *Ethiopia*. Now all these are *Episcopal* Churches, and never own'd the Supremacy of *Rome*. You see then not only the *Roman* or *Latin* Church, but the whole *Greek* Church also, yea the whole Catholick Church all over the World is, and ever was *Episcopal*. It is very strange then, that a handful of Men lately sprung up, as the *Hugonots* in *France*, and the *Presbyterians* of *England*, *Holland* and *Geneva*, should think themselves wiser than all the World ; or that God should suffer all the World in comparision to continue so long in so dangerous an Error. He that can believe this, hath too much Faith, and too much of something worse, I mean Pride and Uncharitableness. And that I may not be thought to do you any Wrong, the Learned *Dupin*, in his History of the Council of *Trent*, tells you where *Presbyterianism* was first hatch-ed: And shews it to be a Brat, but of Yesterday's standing, nurs'd up to serve the Ends of Popery. For in the Council of *Trent*, the Pope, by his Emiffaries and Favourites, endeavoured, with all his Might, to have the Divine Right of *Episcopacy* declar'd against, that all Bishops might Claim their Power solely from him: But as bad as the Popish Clergy then were, they were not so Corrupt as to suffer
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this to take Place. Now that noble Historian tells us, that the Pope's Friends made use of the very same Arguments, against Episcopacy, that have been since pick'd up by the *Presbyterians*; but what is most remarkable, when the Pope, could not carry his Cause against Episcopacy, in the Council of *Trent*,* he found another Project, which did his Work as effectually, that is, he set up a vast Number of *Presbyterian* Priests, call'd, ever since, the *Regulars*, whom he exempted from the Power and *Jurisdiction*, of their proper Bishops, and fram'd them into a *Method* and Discipline of their own, and to be accountable only to Superiors of *his*, or of their own contriving, which is exactly like the *Presbyterian* Model. How sadly then have we been all this while abused and impos'd upon, and made to call *good Evil*, and *Evil good*; to call *Episcopacy* Popery, which is Primitive Christianity, and to call Presbyterianism Primitive *Simplicity*, which appears to be the Off-spring of Popery. In vain do you alledge the Authority and Example of *Calvin* and *Beza*; for these two Learned Men were both against you; and they have declar'd, and their Followers, the Professors of *Geneva*, within our own Memory, that the English *Presbyterians*, cast an unjust Reproach upon them,

* Vide an ingenious Treatise entitl'd a Discourse shewing who are qualifi'd to Administer Baptism, &c.

when

when they give out in their Writings to their Followers, that they condemned Episcopacy. I could here insert the Professors of *Geneva's* Letter, to the University of *Oxford*, wherein they justify themselves from this Calumny, and congratulate the Church of *England's* happiness in having Episcopacy, which their own unhappy Circumstances could not admit of: In that and other Letters to the Bishop of *London* they pray heartily to God to preserve Episcopacy amongst us; they bewail their own Misfortunes, that they had no Bishops, nor could have any for want of a Magistrate to protect them; and conclude, wishing the Continuance of this Blessing to the Church of *England*, for ever. Now, why do you reproach the Memory of *Calvin* and *Beza*, to impose upon the Ignorance of your credulous Followers, when *Beza* expressly says, *Si qui sunt autem (quod sane mihi non facile persuaseris) qui omnem Episcoporum ordinem rejiciant, absit, ut quisquam satis sanæ mentis furoribus illorum assentiatur*, i.e. Now if there are any (which you shall hardly persuade me to believe) who totally reject the whole Order of Bishops, God forbid, that any Man in his Wits should assent to their *Madness*. Think not, therefore, Brethren, your Separation from your Bishops, to be nothing, because you have been taught, with your Nurses Milk, to have the utmost

Abhorrence

abhorrence to the very Name of a Bishop, though you cannot tell why; but rather consider seriously, and lament the Misfortune of your Education, which should make you such Strangers, to all the rest of the Christian World, but to your selves in a small corner of it, and to all the former Ages of Christianity. *

To conclude this long Preface: If our Dissenting Brethren, do heartily wish for a happy Union with the Church of *England*; if you sincerely desire to approve your selves, truly Peaceable and Charitable Christians, first learn to forbear railing and enflaming the Spirits of your several Auditories against your Brethren. Employ your Time, Money and Talents to better Purposes, than in lampooning, or hiring paultry Scriblers of scared Consciences to rake up all the Filth and Dirt to throw at us, that they can; and let the Clergy, and all other Church-men beware of imitating such shameful Practices, and *both*, of making one another the Diversion of Fools and Atheists. Let us be content with the Liberty which our Governours have allowed us; let us consider what Misery we should pull down on our Heads, if our Animositics should prove the unhappy

* Vid. Dis. ubi supra.

Cause of Ruin to our present Establishment, and the Destruction that must follow us all; as woful Experience hath taught our Dissenting Brethren, in the dismal Overthrow of this Church, in the late Civil Wars. Remember, Brethren, that every one of you then, cried aloud for a Reformation, as I fear too many of you do still) and when by *popular* Tumults, and pretended *Grievances*, *Petitions*, *Remonstrances*, and other *Engines*, the Spirit of the Nation was wrought up into such a Ferment, as ended in the down fall of Church and Monarchy, then was the time to expect such a blessed *Reformation*. But you know too well the Issue, when those uneasy Reformers, had destroy'd the Constitution, they could not agree among themselves afterwards upon a *better*: They mended and changed, they added and altered again and again, 'till at last they were forc'd to acknowledge, that they had brought about a Deformation of Religion, instead of a Reformation of it. Which brings to mind a no less famous, than well known Story of *Apelles* his Picture. He, whether to try, or deride, the Skill or Folly of the Multitude, exposes to their Publick view, a Master-Piece of his drawing, which he had no sooner done, but one found fault, with the Nose, another with the Eye, and a third with the Lip and so on, every one as his Humour led him; which

Apelles

Apelles perceiving, altered every Part as fast as they found fault, till in conclusion, he had quite spoil'd his Picture, and made it one of the ugliest Pieces that ever was beheld. But *Apelles*, to do himself Justice, as well as to expose the Cenforiousness of the Ignorant and inconstant Multitude, produc'd another Picture of the same make, and Beauty, (which he had hitherto kept private, and had escap'd the Judgment of the Populace,) and hang'd it up in Publick, close by the other, with this Inscription at the Bottom; *Hanc ego feci, istam populus*. I leave you, Brethren, to make the Application. It is an easy thing to find Fault with This and That; or to say such and such a thing might have been better done or contrived, but not so easie a matter to find a better in its stead; and indeed, it is morally impossible as Human Nature is constituted, to do any thing so well, as to please every Humerist; and therefore if you should be able at any time, (which God forbid) to destroy the Frame of our Constitution, (which I hope, is not your Intention or Desire to do,) yet then, it will be impossible for you to agree upon any other, to please all the rest of the Sectaries, that differ from you. Upon this account, it is safer both for your selves and for them, and for us all, to be content with our present Establishment.

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You know too well to be told how liberal the *Libertines* of our Age, are in their *Invectives* against all the Ministers of Religion, of what Denomination soever; with what Industry they endeavour to divide us, and to widen our Breaches? Sometimes indeed, they pretend to take to a Party, and to espouse the Cause of *this* or *that* particular *Seēt*: But it is, that they may wound *Christianity* the deeper, under the Mask of Religion. How much then does it concern all *Ministers*, to unite against the Common Enemy? For all this spite is not so much against you, or us, as against our Function and Religion. Now, we all profess our selves to be the Servants of the same *Lord*, and *Ministers* of the same Gospel, and shall we be divided in our Affections? We, *who are hated of all Men*, for his Name's sake, shall we persecute and hate one another? What a pleasant Spectacle, yea, what Apology for Atheism and Prophaness, doth *it* afford, to behold the Ministers of Christ's Religion, mounting the *Stage*, as so many *Gladiators*, to wound and murder one another's Reputation, for the Diversion of the *Scorner*, and the scum of the People? That *Man* therefore who can find in his Heart, either by Word or Writing, to vilifie and ridicule his *Fellow-Labourer*, is false to his Saviour and to his Trust, and seeks not *the glory of him that sent him*, but his own private Interest, and the *Satisfaction* of

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and preserving a good Understanding between you and your Minister, that his Doctrine may be the better relish'd; so his studiousness is the Effect rather of his Piety and for the avoiding of Scandal, than of any morose Humour, or sinister Affectation. Search then, Brethren, and examine your own Hearts, and *there* see whether your Contempt of your Ministers, does not rather proceed from your Love of this World, or of your Lusts, because *you hate to be reformed*, or cannot bear to be disturb'd in the Possession of your ill gotten Wealth, or in the Enjoyment of your unlawful and sinful Pleasures.

The Apostles themselves, though endow'd with supernatural Grace, were not without their particular Failings; and but twelve in Number, and yet one of them was a Devil: Can you then wonder, there should be any irregular Ministers, in so great a Body? Or think it no injustice to lay to all the Clergy, the Faults of a few of them? Now, considering that the Ministers of Religion are of the same Nature with your selves, why should you not rather wonder, that they are not a great deal worse than they are? Or that the vicious part of them are not much more numerous, considering the many Temptations and snares laid every Day in their way?

A great many of you pry into their infirmities, and watch their Conduct and Behaviour ;

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our ; not out of Zeal for Gods honour, or Religion ; but to get a Reserve of Accusations against a Rainy Day, presuming, that they will be then afraid to prosecute you for your *Fraud* and *Injustice*, when you have so many Articles to exhibit against them. But these Artifices will fail you, when your Hypocrisy shall be unmask'd and detected, and no People shall be expos'd to more Shame and contempt, than your selves, when God comes to make the discovery. In the Mean Time, learn from the Example of the great *Constantine*, the first Christian Emperor, to have more Charity for your Ministers, who declar'd to have had so great a Veneration for their *Order*, and so great a Concern for their good Name and Reputation, that if he should see any one of them in the Commission of the most Scandalous Sin, he wou'd sooner cover his *shame* with his own *Purple* or *Imperial Robes*, than to expose him to Contempt and Ridicule. But, if your Teachers are good, and honest, and religious for the generality ; if like *Moses* and *Joshua*, they can appeal to your Consciences, and say, whose *Ox* or *Ass* have we taken ? Whom have we at any Time wilfully defrauded or over-reach'd ? Then testifie against them, this Day and hereafter ; but neither disdain, nor despise, nor reproach them for their involuntary Failings or Mistakes, *Humanum est Errare*. And where

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is that Saint, or who is that Man that can say,
I am clean and free from Sin?

Lastly, Consider that your Ministers Excess of Charity is but too frequently the Cause of his Fall; he thinks you have no evil Design upon him, when perhaps, like wicked *Ham*, you are endeavouring to rob him of his Innocency, that you may uncover his Nakedness and then accuse him of Folly and excess. Your wicked Intentions his *Charity* will not suffer him to suspect, and when unwarily he happens thus to Stumble over those Blocks which ye yourselves have laid in his Way, What Voluptuousness is here, what rich Game do you make? How Triumphantly do you set up our Banners *for Tokens of Victory*, as if you had gain'd the most invaluable Treasure, or conquer'd the greatest Enemy you had in the World? Now is this your grateful return for all their *Works and Labour of Love* amongst you? Is this your Way of *Obeying them who have the Rule over you and admonish you*? Is this the Method of *esteeming them highly in Love*, for their Works sake? A Work as it is the most honourable of all others, so is it the most Beneficial in its Effects. For what Work can be so acceptable to God, or so advantageous to the World, as the Reforming Men's Manners, reclaiming them from their vicious Courses; Teaching

Teaching them how to behave themselves towards God and one another in their several Stations of Life: Instructing them in the Knowledge and Fear of God; in the great Duties of Justice and Charity, Peace and Unity, without which the World would not be a safe Place of Habitation for us; and is all this nothing? Is it nothing to put Men in the way to be happy in this World, and in the next; and to preserve Mens Bodies and Souls from present Misery, and future Damnation? And yet all this and a great deal more, is owing to the Labours and Watchfulness of the Parochial-Clergy, and Ministers of Religion, if we had room to enlarge upon this *Head*.

But it is Time now, to make some Apology (as is usual) for the Defects and Imperfection of a Discourse, which I fear will not be very acceptable to those of contrary Perswasions: or to those who like nothing, but the Product of their own Conceptions. And all that I say for my self is, that I cannot be more contemptible, in any Man's Opinion, than I am in my own; that I have wrote the Truth according to the best of my Understanding, without the least Design of offending those who differ from me; whom I have treated with all the Tenderness and Charity that one Christian ought to shew towards another. It were a piece of Vanity in an Age of so nice a Taste, and so little Charity, to expect to rescue a Discourse from

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Slander which hath nothing to recommend it, but Honesty and plain Dealing: For I lay no claim to Infallibilitiy or Perfection, Learning or Eloquence. And I'm well assur'd, that if I were never so compleat a Writer, and wou'd seek to please every Humourist, I should sooner lose my Friends, than convince my Adversaries.





CHARITY,

THE ONLY


Certain Infallible NOTE

OF A

TRUE CHURCH.

CHAP. I.

The Scripture-Notion of Charity. Alms-giving no where in Scripture call'd by the Name of Charity, and why.

 T. Paul in his Description of Charity, supposeth, that a Man may be an Orthodox Christian, or a true Believer, and have Courage and Resolution enough to die for the *Faith*, and yet, finally Perish, for want of Charity; therefore *An Agreement in Doctrine with the Primitive-Church*, is no Certain Infallible Note of a True Church. The same Apostle also tells us, of those who work Righteousness,

ness, and lead Moral Lives under the Law of Nature. *Rom. 2. 14.* And therefore, neither can *Sanctity of Life*, be any certain Note of a True Church. These Notes then, are only some of those Properties or Branches of Charity, whereby it is known as a Tree is by its *Fruits*. Charity is a Chain, or a Complication of all Christian Virtues; and in the Scripture Notion thereof, *Principally* signifies an ardent Love of God, and of one another for his sake. In short, Charity is every thing that is good and lovely and praise-worthy, as appears from *1 Cor. 13.* which, for the sake of Vulgar Understandings, I beg leave to explain.

Charity saith the Apostle, suffereth long, and is *Kind*; Charity *Envieth not*, Charity *vaunteth not it self, is not puffed up*; i. e. Charity will cause us to bear with one another's Errors, or Infirmities, and will not suffer us to fly out into Passion, Rage, or Revenge; but on the contrary, Charity inclines us to be Kind, and Courteous to all Persons, how distant soever in Opinions and Tempers from us. Charity *Envieth not*, i. e. the *Gifts* or *Abilities*; the *Means*, or *Preferment* of others. But on the contrary, Charity *vaunteth not it self, is not puffed up*; i. e. it will not permit us, to despise *others*, and over value our selves, nor to be infatuated with a Conceit of greater Illumination or Knowledge.

Knowledge, which makes us presume so much upon our own Infallibility ; but rather to mistrust our own Reasoning, and Merits; and to think, that other Christians may be as *wise*, or *better* than our selves, 1 Cor. 13. 3 4. Hence Charity is said not to *behave it self unseemly*, i. e. towards our Brethren or fellow-Christians; or suffer us to look upon Men of meaner Circumstances, or Capacities, with Disdain or Contempt: Or to think it below us, to stoop to the meanest Offices, for the promoting their Welfare and Happiness: But on the contrary, *Charity* seeketh not her own, i. e. it seeks the Interest and Credit, the well Being, and Prosperity, of other Persons, as well as of our selves, and upon this Account, the Apostle says, that *Charity* is *not easily provoked*; *thinketh no Evil* i. e; the Charitable Man is not soon provok'd by any ill Usage, to return the Injury, and to hurt his Brother; but rather thinks, that his Trespasses, or Errors, may be the Effects of Surprize and *Ignorance* than of Malice or Obstinacy. Hence, the Apostle also infers, that *Charity rejoyceth not in Iniquity*, v. 6. that is, he who has true *Charity* for his Brother, does not take any secret Pleasure in hearing or telling any Evil done to, or by him; much less to make it his Business or Practice to hunt after any evil Stories, to blast his Reputation in the World: But on the contrary, *Charity rejoyceth in the Truth,*

Truth, i. e. it rejoyceth to see all Men doing that which is *Lawful* and *Right*, and living up to the Laws of the Gospel, and promoting the Peace and Happiness of one another, in their several Stations and Capacities. *Charity*, continues the Apostle, *beareth all things; believeth all things, hopeth all things, endureth all things*, i. e. *Charity* enables us to pass by, or put up the Provocations we meet with, or the Injuries we receive from others, and inclines us (for the Love of Christ Jesus) to Mercy and Forbearance, and to forgive one another our Trespases, though never so many, or so grievous to bear. *Charity believeth all things*, i. e. it inclines us always to believe the best, and to suspect no evil Designs, when we have no sufficient grounds to the contrary, but rather makes us averse to hear, or to report any malicious Stories of our Brethren: *Charity hopeth all things*, i. e. all the best of Mens Actions, or Intentions: Or that their Errors or Sins, are not the Effects of their Choice, or Presumption; or if they be, to hope, that God will in his own time, soften and melt their Hearts, and give them the Grace of Repentance and Amendment. *Charity endureth all things*; that is,

First, As it signifies an Ardent or Intense Love of God, *Charity* enables us to endure the greatest Hardships, Distresses, or Persecutions,

tions, for his Religion's sake, that he thinks fit at any time to call us to. And

Secondly, As it Imports the Love of one another; *Charity* Inspires us with Meekness, and Forbearance, enables us to tolerate erroneous Persons, or to endure all Wrongs and Injuries with the greatest freedom, from Anger or Revenge; or with that Christian Temper and Prudence, as are consistent with our own Safety, or our Brethren's Happiness.

Now, the last and the greatest Property of Charity, is, that *it never faileth*, i. e. when our *Faith* and *Hope* shall end with this mortal Life, Charity, or our Love of God, and of one another will follow us to Heaven, and never leave us to all Eternity. As for all other spiritual Gifts or Christian Virtues, such as Tongues, Prophecies, Miracles; Confession of Sin, Fasting, Prayer, Alms-giving, &c. they shall all cease, *or vanish away with* this Life. Yea Faith and Hope too, the other *Theological* Graces: And the Reason is plain because when we come to Heaven, we shall have no need of our Faith, because we shall *then* enjoy the End of *it*. There we shall see him, and enjoy his Promises, which now we believe only *afar off*, or as the Apostle speaks here, through a *Glass darkly*. We shall have no need of our *Hope*, because we shall then enjoy the Object; for that which we are in Possession of, *why do we yet hope for.*

for. We shall have no need to pray for Forgiveness of Sins; the Remission whereof must first be obtain'd before our Admission into Heaven. We shall have no need to pray for Grace to overcome our Sin, because we shall never after be subject to *it*; nor in short, for the Practice of any Christian Duties, but this, of Charity, which is to be the chief Ingredient of, or rather the sole Foundation of our future Happiness. For in Heaven, we shall have nothing else to do, but to admire and to love; nothing but to love and praise the Greatness and Goodness of our Saviour, and to rejoyce in one another's Joy and Happiness. Nothing more to do but to love God and one another, and with united Voices and Affections to *magnifie* his Name for ever.

Now, from this Description of *its Properties*, it plainly appears, that *Charity* in the most Christian Sense, or Scripture Notion *thereof*, signifies a mild, forgiving, peaceable Temper of Mind; or such a Disposition of Soul, as is free from all those turbulent Passions, such as Hatred, Envy, Malice, or Revenge.---- It Imports a Mind full of Love and good will to all Mankind, but more especially, a Charitable Opinion, and merciful Treatment of Erroneous Christians, Professors of the same Faith, and Disciples of the same Saviour. *Charity* in this exalted Sense, is that which our Lord calls his *New Commandment* ;

mandment; and his Apostle, the *Royal Law*, to distinguish Christians from all the rest of the World, or Believers in *Jesus* from *Jews* and *Mahometans*. For, hereby saith *its* Author, shall all Men know, that *ye are my Disciples, if ye love one another*.

But are not the Disciples of *Moses* and *Mahomet*, and other Lawgivers taught to love one another, as well as Christians? And how then can this be a *new Commandment*? I answer, that *Jews* and *Mahometans* are not taught *it* in the same Degree or Perfection that we Christians are. For we are bound not only to be Patient, and long Suffering towards all Men, but also to forgive, and to pray for the forgiveness even of our Persecutors. We must neither compel Men to embrace our Religion, by force; much less, hate and persecute, damn and destroy one another, under the Notion of Schismatics, or Hereticks. Now, that he, who has true and fervent Charity, or he who entertains no uncharitable Thoughts or Suspicions of other Mens Opinions or Failings (if he has the other Properties of Charity) is only a true Christian, St. *John* testifies: Hereby, saith he, know we, that we are in him, and he in us, *because he hath given us of his Spirit*, 1 John 4. 12. what the Apostle Means, by the *Spirit* of God, may be gathered from the preceding Verse, where to love one another, is said to be the Cause of Gods dwelling

ling in us, by his Spirit of Love; and God's Love *is said to be perfected* in us, by our loving one another. That is, as St. *John* further explains himself, v. 17. such a gracious disposition of Soul is most exactly agreeable to our Saviours New Commandment, and to his Divine Nature, he having first loved us, and still continuing this his *Philanthropy*, when there is nothing in us to deserve his Love. Now the great freedom of our Lords Love and Forbearance towards us, is the *Principal* Motive which the Holy Ghost makes use of, to persuade us to the Practice of the same Love and forbearance towards one another.' For, if whilst *we were Enemies* to him, both by Opinion and Practice, *Christ died* for us, we ought also, saith the Apostle, to *receive one another, as he hath received us to the Glory of the Father*, Rom. 15. 7.

The Sum of all in short, is this: A Church is a Body of Christians; a Company, or a Congregation of the *Faithful*. But Believers and true Believers are two distinct Ideas of a Church; and hence we call it, the *visible*, or Invisible Church. Now all Christians throughout the World who are Baptiz'd into the Holy Trinity, make up the visible Church, and is so call'd, from all those outward, visible Signs, or Actions, such as the Publick Administration of the Sacraments, the Preaching of the Word, and the like. Now of a Church understood

derstood in this Sense, there are as many Notes as there are *Articles* of Faith, and Religious *Ordinances*: And yet St. *Paul* doth in Effect, declare, that a Church with all these *Notes*, may be a Corrupt Church, for want of Charity. For *this*, saith he, renders *all our Faith, all our Knowledge, and all our Good Works as nothing worth.* 1 Cor. 13. 2, 3, 4. Hence then, it must unavoidably follow, that *Charity, is the only Certain, Infallible Note of a True Church.* The Case in short is this. Charity, as it is a Compound of all the most acceptable Parts of Religion, doth presuppose a Religious disposition of Soul ready to believe and to do what God requires in his Holy Word: When therefore Piety towards God, and Faith towards our Lord Jesus, are join'd with the Love of one another, and Forbearance towards our weak, erroneous, or offending Brethren, then Charity, in this complicated Sense, makes us compleat Christians, and true Disciples of the Blessed Jesus; and consequently must needs be a *Certain, Infallible Note of a True Church.*

Having thus I hope made good the Title Page, and explain'd the Scripture Notion of Charity, I proceed to shew, how the Love of God and of our Brethren, come both to be comprehended under this Title, as they are every where throughout the New Testament, where the Word is expressed. Now the Reason is, because the Love of God is the Foundation of our Love to and Forbearance

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of one another. There must be a Religious Intention in all Acts of Beneficence and Mercy, to render them acceptable to God, or to give them the Title of Christian or Charitable. Hence it is, that the Love of our Brother, which is the *Effect*, comes to be call'd by the Name of *Charity*, because it should proceed from the Love of God, which is the *Cause*. This, in short, was the Reason, why the Apostles in all their Epistles made Use of the Word *ἀγάπη* to signify both the Cause and the Effect, and therefore our Translators have render'd it, sometimes *Love* and sometimes *Charity*, but no where to signify *Alms-giving*, the common Sense, which the Word *Charity* now bears.

Now as one Error seldom comes alone, but begets more; and it being said of Charity, *that it never faileth, that it covers a Multitude of Sins*; and Charity here and elsewhere in the New Testament being taken for *Alms-giving*, this Mistake hath produc'd another, more fatal to the Welfare of Men's Souls, *viz.* To believe that *Alms-giving* is therefore meritorious. Hence Men of the most profligate Lives, of the fiercest and most unnatural Tempers, are made to believe (I know not how) that if they give away a great deal, or most of their Substance in Alms, they shall be sure to go to Heaven, notwithstanding their Debaucheries and Cruelties. and therefore, in order to undeceive Ignorant and unthinking People, I will endeavour to give
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here the true Sense of every particular Text in the New Testament, where the Word Charity occurs.

The most remarkable is that of St. *James*; *Charity covereth a Multitude of Sins.*

That Charity here signifies not Alms-giving, appears partly from these immediate preceding Words) *but above all thing have fervent Charity among your selves,*) and partly from the subsequent Verse; for the Adjective *ἐκτενής* frequent in the former part of the Verse, is no where in Scripture, that I can find, join'd to *ἐλεημοσύνη*, *Alms-giving*, as it is here to *ἀγάπη*, Charity, and therefore it is most reasonable to conclude, that the Apostle in these Words enjoins Christians to have fervent Love among themselves; that is, a Love that is unfeigned, sincere and constant: For this Sense the Word *ἐκτενής* bears elsewhere, as appears from *Acts* xii 5. where it is said of St. *Peter* in Prison, that *προσέυχῃ ᾗ ἐκτενῇ ὑπὲρ αὐτοῦ* i. e. fervent, constant, or continual Prayers were made by the Church for his Safety and Deliverance. So to Pray *ἐκτενῶς*, is, to Pray with Vehemency and Earnestness. 22. 44.

If it be objected that *ἐκτενής* may be render'd continual or universal as well as frequent, and therefore that the Apostle's Meaning might be, Give Alms continually, or be always ready to bestow your Charity, as Occasion shall require; I answer, that *ἐκτενής* cannot admit of this Sense here, because the Poor have it

not in their Power to give Alms; much less to give Alms always; but the Poor may, and are therefore requir'd to Pray always, and to Love continually, and yet the Apostle here enjoins both Rich and Poor indiscriminately, to have fervent Charity among themselves, or to love one another in Sincerity; and then his Reason is just, and Inference conclusive in these Words, for Charity, or that fervent Love he had been exhorting them to, will *cover a Multitude of Sins: i. e.* Charity would reconcile all Differences amongst them, incline them to Patience and Forbearance, and pass by a multitude of Faults and Provocations, here express'd, by a *Multitude of Sins*.

That St. *Peter* is to be understood in this Sense, appears farther from this Consideration, *viz.* Because in every Verse from the Seventh to the Twelfth of this Chapter inclusively, the Apostle passeth from one Duty to another, and there being a Period at the end of every Verse, it is plain, that of these five Verses, not one have any Coherence with, or Dependence upon any other. Whence I infer, that Alms-giving being more properly included under the Word *Hospitality*, Verse the 9th, cannot be therefore meant by the Word *Charity*, Verse the 8th.

It may be further observed, that had the Apostle by *αγαπᾶν* here meant an *Alms*, in all Probability he would have said, have fervent Charity, not towards one another, or
among

among your Selves, but towards your Poor. He would not have said ; εἰς ἑαυτοὺς, but εἰς πτωχοὺς: Besides he would have said, have fervent ἐλεημοσύνας have fervent Alms, not fervent Charity, (and then how strange must have been the Expression) so that in my Opinion, these Words without a forced and unnatural Construction cannot possibly bear the Sense that has been often put upon them, even by the best of our Divines.

Charity where it is recommended in the following Texts bears the very same Sense that it does in the 13th of the 1st Epistle to the *Corinthians* ; as in 1 Cor. xiv. 1. 10. in 1 Cor. xvi. 14. *Let all your Things be done with Charity. i. e.* Do every thing with Meekness, Patience, and Peace, and to the Welfare and Edification of one another ; bearing with one anothers Errors ; weakness in Judgment, or failings in Practice : And the neglecting to do these Things, and the contrary, living in Strife and Debate, Hatred and Animosities, is describ'd to be the Works of the Flesh, and a walking *not according to Charity.* Rom. 14. 15.

Now this Charity being *the Bond of Perfectness*, as the Apostle testifies. He therefore commands us above *all things to put on Charity* Col. iii. 14. The Motive to which Duty he lays down at Verse 11. where he tells us, that since God had made no Distinction now, between *Jew, or Greek, Circumcision, or Uncircumcision, Barbarian, Scythian,*

thian, Bond or Free; but had received all equally to the Privileges of the Gospel; therefore, says he, put on as the Elect of God, or Persons thus chosen to be the Members of his Mystical Body, the Church, Holy and Beloved, Bowels of Mercy, Kindness, humbleness of Mind, Meekness, long-Suffering; Forbearing one another, if any Man have a Quarrel against any other, even as Christ forgave you, so do ye.

The same Apostle 1. *Thes.* 3. 6. commends the *Thessalonians* for this their Charity, and declares, that he rejoiced over them, because of the good *Tidings he had* receiv'd by *Timothy, of their Faith and Charity*; and what he means by this Charity, he explains in the following Words, *viz.* Because they had had so good an Opinion of his Zeal and Sincerity, and Love towards them, as to have so kind a Remembrance of him, when absent from them, and because they had desir'd greatly to see him; and that *this*, their Respectful and Charitable Behaviour towards him, tho' no more than their Duty, had yet been Matter and Ground of great Comfort to him, in his *Afflictions and Distresses*. So 2*Thes.* 1. 3. he declares, *that he thought himself bound in Duty, to thank God always for them, because of the Increase of their Faith, that the Charity of every one of them had so abounded towards each other.* Where observe, that we are to understand, not only the Love they had for one another, but chiefly
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the prevailing Love of God, which had so Inspir'd and provok'd them to the Practice of the former : For which Cause, as it follows in the next Verse, *He gloried or boasted of them in other Churches, for their Patience and Faith under Persecutions and Tribulations, which they had endured for the Gospel sake, or the Love of Christ, which had so constrained them.* Again, St. Paul, calls Charity, the *End of the Commandment*; that is, either the End or Purport of our Saviours New Commandment to his Followers, *of loving one another*, or the End and Design of the Christian Institution ; because, that under the Gospel State, neither Circumcision nor Uncircumcision, or the being of this or that Persuasion, will avail us any thing without Charity, *out of a pure Heart, and a good Conscience and Faith unfeigned.* Hence the Apostle so often inculcates this Duty upon *Timothy*, pressing him to continue in Charity, 1 Tim. 2. 15. *to be an Example of it to others* 1 Tim. 4. 12. *Exhorting him to follow Righteousness and Charity, &c.* 2 Tim. 2. 22. *from his own Example*; and yet we know, the Apostle was so far from being able to give Alms, that he had been oblig'd to labour with his own Hands, for a Subsistence; so incapable of relieving others, that no Man had more Necessities to be relieved then himself.

In his Epistle to *Titus*, the Apostle commands the Aged to *be sober, grave, temperate, sound in the Faith, in Charity, and*
Patience

Patience: Where it is Evident, that the being *sound in Charity*, is, to have an Affectionate good Will towards all Men; to have a real and hearty Concern for their Welfare and Happiness, both Temporal and Eternal; to have a readiness to forgive all Injuries; and to perform all those Offices of strict Justice, Kindness, and Mercy, which we our selves would expect or desire should be shewed to us. In the Third of *John's* Epistle General *Gaius* his Hospitality is indeed commended, and particularly specified, as an Act of Exemplary Charity. But Hospitality and *Charity* are two different things. *Gaius* was a Rich Man in *Corinth*, a Convert of *St. Paul's* whom he calls his Host, and of the whole Church, Rom. 16. 23. So Hospitable a Man, that he not only receiv'd *St. Paul*, but all other Ministers, and Christian Strangers that came to his House. This is the ground of *St. John's* Commendation of him in his Third Epistle general, Verse 5. Beloved, says he, *thou dost faithfully; or like a sincere Convert*, or a good Christian, what soever thou dost to the Brethren, who come to *Corinth*; who have born *Witness of thy Charity before the Church*, whom *if thou bring forward on their Journey, after a Godly Sort, i. e.* whom, if thou wilt enable to perform their Journey by thy wonted Liberality, *thou shalt do well*; I say the Apostle doth here call the Hospitality of *Gaius* by the Name of Love, and not Alms-giving, because *Gaius* himself, as well as *St. Paul*, knew that his Hospitality was but a Duty, and a just Debt, due to God for the light of his Gospel,

and

and to his Servants, for the Comfort which he had recieved by their Ministry. And because he was not to look upon them as Vagrants, who came to beg Alms from Door to Door, but such as, by the good Providence of God, had been sent to Impart to him of their spiritual good Things; therefore his Hospitality, civil Reception, and kind Entertainment of them, is stil'd his *Charity*, which comprehends all that love, Esteem, and Respect, which he had shewed them for their Office sake: For, that the Persons, whom *Gaius* had thus hospitably Entertain'd were Ministers or spiritual Persons, appears, partly from his calling them, emphatically *the Brethren* Verse 5. Whereas he calls *Gaius* himself and the rest of the *Laics* by the Name of *Children*, ver. 4. and partly, ver. 6, 7, 8. where *St. John* commends him for his Charity to the Ministers of Christ, because it was for his Name's sake that they went forth, *i. e.* that they were sent from *Jerusalem* to Preach the Gospel among the *Gentiles*, taking nothing of them. And to encourage him to continue this his Charity, he tells him ver. 8. we ought *therefore to receive such*, that the Laity, who do not go about to propogate the Gospel, might be fellow Helpersto the Truth, by encouraging and helping those that Preachit.

In 2 *Peter* 1 7. We are commanded to add, *To godliness brotherly kindness, to brotherly kindness Charity*. Where again the Word Charity, occurs, which no where signifies Alms-giving: The Apostle's Meaning is, that

we should not only love those of the same Religion, the same Society, or Nation, for this is no more than brotherly Kindness; but we must shew our Charity to all Men, of what Religion, Opinion or Nation soever they be; for unless we have this unbounded Charity, with what Sincerity can we make Prayers, Supplications and give Thanks for all Men, as we are Commanded? Or, why are we so Commanded, but because God is the Father of us all; and because we are all of the same Passions, Misfortunes and Necessities.

The Apostle *Jude* cautioning the Christians of his Time, against the Lewd and pernicious Doctrines of the *Nicolaitans*, tells them, that these Men were Spots *in their Feasts* of Charity. Now the end of these Feasts, was, partly to preserve them in the Unity of the Faith: And partly in the Bond of Peace and Love. For which Reason they were called *Agapæ*, Love-Feasts. And therefore by St. *Jude* styl'd Feasts of Charity, in the same Sense, that the holy Kiss, is call'd by St. *Peter*, the Kiss of Charity (for to these Assemblies or Love Feasts is this Ceremony to be referred) because in the Primitive Church, this Apostolical Injunction was made a Test to prove the Sincerity of their Love to one another. For as the Betraying of our Lord, with the Signal of a Kiss, was an aggravation of *Judas's* horrid Treason; so the Christians greeting one another with this Ceremony, was not only a virtual Detestation of that vile Treachery, but also,

also an Indication of the Sincerity of their Love to one another, profess'd by this Symbol of a Kiss. It is not improbable, but the Primitive Christians thought these Meetings a proper time to make Collections for the Relief of their Poor, especially if these *Agape's*, or love Feasts, were at any time held upon the Lords Day when the Sacrament of the Lords Supper was always Celebrated. And this might be the Reason, why *St. Paul* both reproves the hard-hearted *Corinthians*, for shutting the Poor out of their love Feasts, because they were not able to Contribute in Proportion to the Rich, towards the Support of them, as also why he enjoyn'd, that Collections should be made for the Poor upon the Lords-day, as he had Ordain'd in the Churches of *Galatia*, 1 Cor. 16. 1.

Lastly, In *Rev.* Chap. 2. ver. 19. the Spirit commends the Charity of *Thyatira*, one of the Seven Churches of the Proconsular *Asia*; but by the very next Word, *διανομία* which follows, it is apparent, that Charity here also, signifies the prevailing love of God which kept that Church steady in the Profession of the true Faith, under so many Temptations; only she is charg'd with one blemish, which Eclips'd all her former Courage, and Constancy, *viz.* her Communicating occasionally with Idolaters in their Idol-worship, here express'd by the Doctrine of *Jezabel*, who drew the *Israelites* to Idolatry. That Charity here is not put for Alms giving, I say,

say, appears from the following Word, *δια-
 νομία*, which should have been render'd, Re-
 lieving or Administring to the Necessities of
 the Poor, this being the genuine Sense of the
 Word in other parallel Places; as in *Acts* 11.
ver. 29. where *διανομία*, is the Relief, which
 the Church of *Antioch*, sent to the poor Chri-
 stians at *Jerusalem* in the great Dearth which
 happen'd in the Reign of *Claudius Cæsar*.
 And when *Barnabas* and *Saul*, (by whom
 this Relief was sent) had Deposited it into the
 Hands of the Elders; this is said to be a
πληρουντες τὴν διανομίαν, a fulfilling of this
 their Ministry in the Chapter following Verse
 25. or discharging the Trust reposed in them
 by the Church of *Antioch*.

Now, here, being so many particular Du-
 ties, mentioned in the same Verse; and Cha-
 rity being one of these Duties, and this *δια-
 νομία*, or Ministring to the Relief of the Poor,
 being another. Hence I conclude, that Cha-
 rity therefore in this Text also bears the same
 Sense that I have shew'd it to bear every
 where else, in the New Testament.

To confirm the Sense which I have put
 upon the Word Charity, in the afore-cited
 Passages, observe further, that what is distri-
 buted for the Relief of the Poor, is every
 where in Scripture call'd *ἐλεημοσύνη*, an
Alms, not *ἀγάπη* Charity. Thus *Tobit* 7.7.
 give *Alms* of thy Goods, and never turn thy
 Face from any poor Man; and *then the Face*
of the Lord shall not be turned away from
thee. Thus,

Thus, to render what we give acceptable to God, our Saviour commands us, to take heed, that we do not our *Alms* before Men, that when we give *Alms*, we bestow them in *Secret*, that our Father who seeth in Secret, may reward us openly for them.

Mat. 6. 1, 2, 3. so the *Beggar*, who sat at the Gate of the Temple, is said not to have ask'd the *Charity*, but the *Alms* of those that entred into it, Acts 3. 2, 3. 10. of *Cornelius*, it is said, not that he gave much *Charity*, but much *Alms* to the People, Acts 10. 2. and this is the very Language of the Angel that appear'd to him, who told him, not that his *Charity*, But his *Alms* were come up for a Memorial before God, ver. 31. St. Paul also mentioning, the *διακονία*, or the relief which he and *Barnabas* had brought to the poor Christians at *Jerusalem*, from their Brethren at *Antioch*, calls it not the *Charity*, but the *Alms* which he had brought to his Nation.

Acts 24. 17. lastly of a liberal Woman, called *Tabitha*, or *Dorcas*, it is said, not that she was full of *Charity*, but of *Alms-deeds* which she did, Acts 9. 36.

Now, the Reason (as I conceive) why our Lord and his Apostles, would not give *Alms* the Title of *Charity*, was chiefly to shew, that the Poor were as much interested in the Duty of *Charity*, as the *rich*: Which they could not possibly be, if *Alms* and *Charity* be Words of the same signification. But

Secondly,

Secondly, Another Reason was, to signifie, that *Alms* cannot properly deserve the Denomination of Charity, unless it proceeds from Christian Principles, or from the Love of God our Saviour, and of our necessitous Neighbours for his sake. The Cries and Calamities of the miserable and afflicted oftentimes move Compassion in, and extort an *Alms*, (so call'd, *quasi ab ἐλεῶ*) even from *Atheists* and *Reprobates*. But *Alms* proceeding only from meer *Sympathy*; or from Ostentation, vain Glory, or any other Carnal Motive, cannot possibly fall under the Notion of *Charity*, because *Charity* is a Complication of all Christian Vertues, which they who either deny Christ, or keep not his Commandments, cannot therefore possibly have. Let us Note further, that Charity is by the Apostle, declar'd to be the chiefest of the three *Theological* Graces, whereof whosoever is destitute, cannot be saved; if therefore *Alms-giving* be the same with *Charity* the poor must be excluded out of the Common Salvation, because they cannot give *Alms*; which is certainly the Case of those miserable Poor who are forc'd to go about to ask *it*. But if by *Charity* we mean (as the Scripture does) Zeal and Devotion, a sincere Love of God and of one another, Humility and Meekness, Patience and Forbearance, and every thing that is Lovely, Honest and Praise-worthy; then the Poor are as much concern'd in these Fruits and Properties of


of Charity, as the rich, for though they cannot give an Alms, yet they can serve God, and love one another, they can give a Cup of cold Water, they can forbear to curse, and learn to pray for the Forgiveness of those who shut their *Bowels of Compassion from them*. They can cease to Slander and to Backbite; to Swear and to Curse, to Lye and to Steal, and in a Word, they can be as harmless and peaceable, as Content and Patient, and in every respect as blameless as any other Christians can or ought to be, and consequently, they may be, in the sight of God, who trieth their Hearts, as Charitable as other Christians; yea, more Charitable than they who give away *all their goods to feed them*; for this, St. Paul supposeth Men may do, and yet want *Charity*, 1 Cor. 13. 4. *Charity* then in the strictest Sense, and Scripture Notion thereof, signifies the *perfection* of Christian Love: A Devout, Zealous, Religious Temper of Mind: A forbearing tender and Compassionate Love, or a love that inclines us to forbear one another: To hope, and to believe the best of, and to do good and to wish well to all Men, but more especially to bear with the Errors and Infirmitics, of our weak and mistaken Brethren. Hence, Charity is call'd the *Bond of Perfection*, *the Bond of Peace* and of all Virtues. A Bond, because it unites all true Christians to one another in Affection, though not in Opinion. A Bond, because it is the only Means, which our Saviour hath prescrib'd to preserve
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the Peace of his Church; and the only Remedy for the Cure of its Divisions.

For Charity inclining all Christians to hope well, and to believe the best of one another, must, for their own mutual Interest and Safety, engage them in an Enquiry after the *Right way*, in the midst of so many Diversities of Opinions; or, as the Apostle speaks, to *try all Things, and hold fast that which is good*. And Humility being one Property of Charity, and consisting in a mean Opinion of our own Understanding and Merits, will make us *swift to Hear and willing to Learn*, and to examine the Weight of other Mens Arguments, and the Grounds of their Opinions. No Man therefore can have true Charity, and at the same time pretend to infallibility or Perfection, to greater Sanctity or Illumination, than other Christians; because, they who lay claim to such Privileges, to be consistent with themselves, must condemn all other Christians who differ from them; and therefore the Apostle opposeth Charity to these Pretensions; for *Knowledge* (sayth he) *puffeth up, but Charity edifieth*. 1 Cor. viii. 1. Whence it clearly follows, that *that* Church, which has most *Charity*, is the best and purest Church: Which leads me to compare the Charity of the Church of *England*, with the Charity of those Christians amongst us, who dissent from her; which is to be the Subject of the next Chapter.

C H A P. II.

The Charity of the Church of England compar'd with the Charity of the Roman Catholicks, and other Dissenters. Her Charity to Erroneous Persons. Persecution upon the Account of Religion, contrary to the Doctrine and Practice of the Church of England.

 H A T all *Dissenters* from the Church of *England*, who are Baptized into the Faith of the Holy-Trinity, and hold the Fundamentals of Christianity, leading a Life suitable to their Belief, and conforming themselves to the Laws of their Superiours, or submitting to the Penalties thereof, in those Cases wherein their Consciences cannot comply, shall undoubtedly be saved, (provided their Errors be not obstinate and malicious) is the Charity and Doctrine of our Church. Hence we maintain the Illegality and Sinfulness of Persecution, or that no Man, or Body of Men whatsoever, should be deprived of
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their Liberties and Lives upon the Account of their Errors ; unless their Opinions be destructive of the Publick Peace and Tranquillity. Our Reason is, because it is impossible to know whether Men be Erroneous in the Convictions of their own Mind, or not : For there are Errors, which Men will not be accountable for, (such as do not affect Magistracy or Governments) or else the greatest Part of the Christian World are in a deplorable Case. Now these are such Opinions, as Men imbibe with their Mother's Milk, or are bred up to from their Cradles, which therefore they cannot prevent, for want of proper means of Instruction. To doom therefore all such to eternal Damnation, who are so unhappy as to be born and bred up in Ignorance, and could not possibly believe otherwise than they do : Or to maintain, that all such Christians, as are not Members of this, or that particular Church or Communion, shall certainly be damned, is not only exceedingly uncharitable to our Brethren, but highly injurious to the Saviour of the World. For this, in Effect, is the same thing as to maintain, that God has been, and is still wanting in Mercy and Goodness to the greatest part of Mankind, in that he has permitted, and still continues to suffer, so many

many Millions of Christians, in every Age, to perish everlastingly, to whom he hath not, and doth not yet think fit to afford the necessary Means of Salvation. Besides, were it Lawful to extirpate, or destroy erroneous Persons, whether *Hereticks* or *Schismaticks*; yet, unless, (as I said before) they are certainly known to be such, in the Conviction of their own Minds, we cannot justify any Severity towards them, supposing them Peaceable, Obedient, and Innocent in all other Respects. If it be objected, that *Hereticks* or *Schismaticks* may be as well known now, as they were in St. Paul's time, because he describes a *Heretick* to be one, who is subverted from the true Faith; and therefore commands *Titus*, after the first and second Admonition, to reject him, or cast him out of the Church. I answer, a *Heretick*, known only by the Fruits of his Doctrines, may be proceeded Judicially against, and Excommunicated for his Contempt of the Laws; yea, and be Punish'd also with Death, if he continue to disturb the Peace of the State, contrary to a known Law in force against him. But then, I say, a *Heretick* must be self Condemned, and known to be so, by those who are to pass Sentence upon him, according to St. Paul's Notion of a

Heretick. Now he, who knows the Laws and Doctrines of his Superiors, or the Church, must be self-condemned, if he break through these Laws, and broach new Doctrines, contrary to those already establish'd, and then his Condemnation must be just, because his Destruction is from himself. For God hath laid no necessity upon any Man to publish his private Opinions, to the disturbance of the publick Peace. On the contrary, God commands him if he hath Faith, *i. e.* if he be of this, or that Opinion, contrary to all others, to have it, or to keep it to himself, before God, and not to offend others with it, *Rom. 14. 22.* Now this was the Case of those few *Anabaptists*, and others, who suffer'd in Queen *Elizabeth's* Reign. For they suffer'd not for Conscience sake, but for Preaching Treason and Sedition, and propagating such Opinions as tended to the Subversion of her Government: They suffer'd not for their private Opinions, but for their open avowing and abetting of Doctrines destructive of Civil Government: Or they suffer'd not as *Schismatics*, (though they were certainly such at the same time) but they suffer'd, in short, as Malefactors, and Rebels: And the truth is, that Princess must have been wanting in Charity to herself,

herself, and to far the greater Number of her Subjects, if she had tamely given up her Crown, or suffer'd herself to be dethron'd, by such Conscientious Conspirators. For suppose they acted (as they pretended) in this Affair, upon a Principle of Conscience; or as Emissaries of any Foreign Prince or Bishop, thought themselves oblig'd in Duty to him, whose Agents they were, to dethrone and Murder their Sovereign; was her Parliament and Ministry oblig'd to be of the same Opinion? Yea, suppose she had actually been an Usurper, who were the most proper Judges of *That*, Private Persons, or the Legislature? And will Men therefore call *that* Persecution, which is the just Reward of Treason? It is amazing to hear Men cry out Persecution against *that* Queen, when all the World knows, no Christian Prince that ever wore a Crown, had more implacable and subtle Enemies to deal with, both at home and abroad, than she had. As for that particular Case of her Sister *Mary*, Queen of *Scots*, who knows not with what reluctance she was at last prevail'd upon to order her Execution. For how was it possible for a frail, weak Woman, to resist the importunities of the pretended Guardians of her Crown and Life? This indeed, in

my Opinion, was the greatest Blemish of her Reign, and what I will not pretend to Justifie, though there want not those who strenuously argue in Extenuation of that *ugly Sentence* ; but to infer from Particulars to Generals, is neither Logick nor Justice: and those Gentlemen, who justify the Persecuting of *Hereticks*, object Persecution with a very ill Grace to *Q. Elizabeth*, who was so fair as to give them timely warning to provide for their own Safety, before any of them was hurt, except such as were apprehended in actual Rebellion against her. But instead of quitting her Dominions, or flying to their Foreign Friends for Sanctuary, those Gentlemen thought it more Meritorious to stay, and receive the Crown of Martyrdom, in their Religious Attempts to extirpate the Northern Heresie : Which was certainly a work of Super-errogation, and what God did not require at their Hands, if we may guess aright from our Lord's own Advice to his Apostles. For when they were Commission'd by him to go and Preach the Gospel to all Nations (an Undertaking of greater Importance than the carrying on the Interest and Grandeur of the Bishop of *Rome*) if, instead of being kindly us'd and receiv'd, they were Persecuted in any one City, he commanded them

to flee into another, *Matt. 10. 23.* Accordingly all the Apostles did, *Acts 17. 10.* Paul and Silas flee by Night from *Thessalonica* to *Berea*, and from *Damascus*, from *Jerusalem*, &c. yea, St. Peter himself, who, when *Claudius* Commanded all the Jews to depart from *Rome*, fled, according to *Bellarmin's* Conceit, to *Judea*. The Apostles then never run into Danger, when they could avoid it; but took all that prudent care to preserve their Lives, that was consistent with their Duty, and the Law of self-defence. And if Men will be so desperate and fool-hardy, as to expose themselves to danger when they need not, or rather than they should not gratifie their Ambition or Revenge, what Charity is it to humour them in their Extravagancies; or if we do, what Charity can we expect from those who have so little Charity for themselves?

To suffer therefore as *Busy-Bodies* in other Mens matters, is to suffer, saith their own supreme Apostle, not as Saints or Martyrs, but as Murderers, or Malefactors, *1 Peter 4. 15.*

The Truth is, Conscience was not at all concern'd in the Case: For the Bishop of *Rome*, and his Agents, found the Sheep of *England* to bear such good Fleeces, that we have no Reason to wonder at their rest-

less endeavours to bring us back to his Obedience, from which they say we had Schismatically withdrawn our selves. But I answer, that in shaking off the *Roman Yoke* at the Reformation, our Bishops did no more than withdraw themselves from an Usurpation; or resume an Ancient, independent Power, which their Predecessors, the *British Bishops*, enjoy'd all along 'till the time of *Austin the Monk*.

In short, supposing the Statute of *Elizabeth* had been an Illegal, or a Persecuting Statute: Yet it was no *Act of Conformity* to any Doctrine of our Church. It was not the Issue of any deliberate Decree of either of our Universities; nor (that I know) of the Church of *England*, Represented in both Houses of Convocation. It was purely an Act of the Civil Power, made for its support and security, against the unwearied Attempts of its Enemies: And therefore if they must needs call this *Persecution*, it was a Persecution rais'd by the *State*, and not by the Church.

But, on the other Hand, when the end of a Law is once obtain'd, the Rigour of it, in all Justice and Prudence, ought to be suspended. And whilst those Gentlemen, (against whom this Statute remains

remains still in force) desire only the same Liberty of Conscience that the other *Dissenters* do, *i. e.* to discharge the Duties of their Function amongst the *Roman Catholick* Laity, according to the Laws of their Church, without disturbance from the Civil Power, I cannot see what danger it can be to the *State* to allow them this Freedom, whilst they behave themselves peaceably and quietly under the Government. And I am persuaded, that such a gracious Indulgence, and mild Deportment towards them, would sooner reconcile them to our Church and Government, than any other harsh or severer methods can do. For the generality of the *English Roman Catholicks*, are Gentlemen of Honour and Gratitude; of ancient Families, and fair Estates; Some of them Persons of Quality of the first Rank, very Hospitable, Obliging, and Courteous to all Men: And nothing can operate so effectually upon such generous Natures, as a kind, indulgent, civil, and respectful Behaviour towards them. Now if I should say, that the double Tax-Statute is a Severity, in the Opinion of many, or most of the King's Protestant Subjects, as well as the *Roman Catholicks*, I should not impeach the Wisdom of the present Parliament,

or

or of any other. Or that it is any Crime in a private Subject to offer Reasons for the Repeal of a Statute that may hereafter prove prejudicial to the Government, no true Friend of the Government will say. It is certain, that many Statutes have been Repeal'd upon the Motions, and Remonstrances of private Persons; and what advantage it is to continue, or what harm it can be to the Government to Repeal this Statute, I believe no Man can well tell. For the Benefit of it to the Government is little or none; to the Subjects, it has prov'd a great hardship in those *Hundreds*, where *Roman Catholics* have Sold their Estates, or turn'd Protestants. It is pretended, that the design of this Statute was, to weaken the *Roman Catholics*, and render them incapable of assisting our Enemies with Money, Arms, &c. but since the *Roman Catholics* have no Seats in Parliament; since they are so inconsiderable for Number and for Strength; how is it possible they should hurt the Government by any indulgence granted to them? Nay, how unlikely is it that they should attempt to do it, if they were as much indulged as other *Dissenters* are? Besides, all good Casuists deny that we may do Evil, that Good may come of it. To oppress even
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an Enemy is an Evil. To tie an Enemies Hands is indeed Nature's Law, and the Voice of Reason. But Religion forbids us to beggar Men to enrich our selves, or run them in Debt to Pay our own. And though it should be allowed that this Statute is no Species of Persecution, I fear it is remembred as a Grievance. It is objected, that the *Roman Catholicks* deserve such a Resentment of the Government, for their Uneasiness, and Attempts to subvert it. I answer, suppose the *Roman Catholicks* Case our own, would we not be as restless and uneasie under the like Pressures? Would we not be as glad of embracing any fair Opportunity to bring about a Revolution, so much for our Safety and Interest? If it be said, he is no Friend to the Government, who apprehends no danger from *Popery*: I answer, they are no Friends to the Government, or the King's Repose, who teaze him with apprehensions of Danger where there is none. Is it the way to make the Crown sit easy on his Head, to set him against his Subjects, and to make him believe he has fewer Friends, or that his Enemies are more Numerous than they are? And were it really so, this would be a good Reason for the Repeal of the forementioned Statute, in hopes to
make

make those, who are our Enemies at present, our Friends for the future: For we may live to see that happy time, when the Land-Tax shall be wholly taken off, (that grievous Yoke, which hath gall'd our stubborn Necks for so many tedious Years) but our favour to the *Roman Catholicks* will then come too late, unless we mean to continue the Tax upon them, when all Protestants are discharged.

Now, supposing the most uncharitable things of them that we can possibly imagine; supposing, I say, that for our kindness, moderation, or charity towards them, they should still continue to hate us without Cause; yet even this Behaviour of theirs towards us will not justify any severity of ours towards them: For we are to remember, that we are re-form'd from them; but this Reformation is not compleat, if we do not love our Enemies, and do good to them *that hate us*: And (whether the *Roman Catholicks* will or no) they are the Subjects of *England*, and make the same use of our Laws and Courts of Judicature, with respect to *meum* and *tuum*, that other Protestant Subjects do: Nay, and whilst they maintain the Fundamentals of Religion, they are our Brethren too; and therefore
whilst

whilst they live among us, we ought to treat them as such, after the Example of *Joseph*, who own'd and reliev'd his unkind Brethren, though they had been so unnatural to him, as to make an Attempt upon his Life. And if ever we hope to be deliver'd out of the Hands of our Enemies, to serve God without Fear of Persecutions in this World, we must follow his Patience and Charity, whereof *Joseph* was a *Type*.

In short, may we not reasonably presume, that a favourable Treatment of the *English Roman Catholicks* will be one great means of strengthening the Quadruple Alliance: For then we shall make our Foreign Allies our Friends, out of a Principle of Gratitude, who may be such at present only out of Interest. And let those who pretend to have so much at Heart the sufferings of Protestants abroad, consider, whether the way to relieve them, be to oppress the *Roman Catholicks* at Home: Or whether it be not more natural to believe, that the mild and gentle usages wherewith these are treated here in *England*, will not be return'd to Protestants in *Roman Catholick* Countries. For let the present Friendship which *Roman Catholick* Princes profess for us Protestants, be as sincere as we wish, or hope it may be; yet

yet Persons of the same Communion, have naturally more than an ordinary Tenderness and Compassion for one another, especially when aggrieved or oppressed. And we may depend upon it, that the Foreign *Roman Catholicks* do not forget their Brethren in *England*, but will make their case their own, whenever it shall be in their Power to relieve them, without injuring themselves; and therefore Prudence and self-Interest, as well as Religion, must oblige us to shew the same Charity and Kindness towards our *Catholic* Fellow Subjects, that we our selves would expect or desire of them, were we within the Reach of their Power.

If these Reasons will not satisfy the Clamours, or Cavils of those Hot-Headed persecuting Zealots, who look upon all those as *Papishly* affected, who shew any manner of Charity to the *Roman Catholicks*: I enter this Caveat against them all, protesting the Innocency of my Intentions, which is to serve the Government, and if Charity, the Subject under consideration, has unwarily led me to *Maxims* of State, too mysterious and dangerous for Persons of my impolitick Capacities and Profession to dive into; I humbly submit what I have said to the Wisdom of my Governours, beseeching
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 God

God to direct all their Councils for his Glory, the Publick Tranquillity, and the Honour of the Reformation.

On the other side, it is objected, that a great many Republicans suffer'd upon the Restoration, besides those prodigious Rebels who tried and Murdered the Father's. The Truth of which Case is this; King *Charles* the II^d. required some of the Chiefs of the *Nonconformists* to Renounce their solemn League and Covenant, by which they bound themselves to destroy Root and Branch, *i.e.* to Murder him and all his Family, and utterly abolish Monarchy and Episcopacy: Which they refusing to do, he caus'd them to be apprehended, whereof some impenitently died in Prison, rather than submit to the King's Mercy. And will they call this Persecution; what for a King to tie such of his Rebellious Subjects Hands as had bound themselves with an Oath to cut his Throat? This the Offspring of those Men; cease not to make loud Complaints of, and call a most terrible Persecution, after that their Forefathers had murder'd the Father in cold Blood, banish'd his Heir, and the rest of his Children, to seek their Bread in Foreign Kingdoms, and made such a Havock amongst the Loyal Nobility and Gentry
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of this Kingdom, that some of their posterity feel the fatal effects thereof to this day; tho' by the good Providence of God, and his Blessing upon their Loyalty, they exceed in Wealth and Honour, those Children of the Rebel-Race, who sensibly dwindle to decay and oblivion every day more and more. This Remark is certainly true in the general, though some Families yet remain in Possession of that Wealth and Riches which their Forefathers Rebellion and Plunder have left behind. But to return; so far was the Confinement of those few unhappy Miscreants look'd upon as a Persecution by other People, that the whole World stood amaz'd at the Clemency of the Government at the Restoration, wherein so very few suffer'd such mild Punishments, out of such a vast Number of Rebels, who deserv'd severer; and a general indemnity pass'd upon the rest, who had not afterwards the Grace either to acknowledge the King's Mercy, or their own Sins; but, on the contrary, continued to justify, both by Word and Writing, their Iniquities, like a Whore's Forehead, as the Prophet speaks, *who refuseth to be ashamed.* This Ingratitude makes the old saying true, *It is he that doth the Injury we cannot forgive;* and it is observ'd of

Brutus,

Brutus, who had Murder'd *Cæsar*, that always after he inveigh'd against him as a Tyrant, *ita enim factò ejus expediebat*, saith the Historian, *i. e.* it was necessary that he should call *Cæsar* a Tyrant, otherwise he himself must have been a Notorious Traytor. And this is certainly the Case of all those who justify the King's Murder, which they must either maintain, or be forc'd to acknowledge their Forefathers to have been the worst of Rebels.

In short, whatever the *Nonconformists* suffer'd, whether justly or not, the Church of *England* is not chargeable with: For she that was the greatest Sufferer, was the first that forgave, and Preach'd up Charity, and Mildness, and Forbearance, to an injur'd Prince, and People; which had that good effect upon *both*, that they wish'd their greatest Enemies no more harm than to Repent, and the Grace to live in Peace and Subjection for the future to the Government, which they had so lately overturn'd.

Let us next enquire into the Behaviour and Charity of the *Dissenters*.

If these Men were as scrupulous in searching, or as diligent in examining into their own Lives and Opinions, as they are into those of other Men; if they had that Charity for themselves, which

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they have not for the *Church*, so as to own themselves convinc'd, when they are convinc'd, they would ingenuously acknowledge (what indeed cannot be denied) that no Christians upon Earth (under their Circumstances) are so Charitably dealt with as they are. For though, by their avow'd Principles, they are the profess'd Enemies of the present Establishment, yet they Peaceably enjoy the very same Liberties and Immunities, that the best and the most disinterested Friends to the Government do. But it seems, this is not sufficient, they want the Governing part, that is to say, in plain *English*, they want to be entrusted with the Protection of a Government, which they think themselves bound in Conscience to destroy. And since they have not been yet able to prevail with our Governours to yield to them in this Point, they cease not, by Writing and Preaching, to call the Church of *England*, *Popish*, and *Anti-christian*; but still rail on against her Ministers and Altars, in a most uncharitable, prophane, unchristian manner, beyond the Example of former Ages: Which is a Liberty (I will be bold to say) which no Christian Government in the World would allow them, besides our *own*: and, I may add, a Liberty, which,
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to say no worse of it, is an excess of Charity. For such a Liberty must needs be dangerous to the *Dissenters* themselves: Because whenever the Church is destroyed, they must perish in its Ruins. Such a Liberty, or rather Licentiousness, must be intirely inconsistent with Charity, upon a double Score. 1. Because it is destructive of Natural Religion, or the Law of self-defence. 2. Because it is destructive of Peace and Unity, which are the chief Properties of Charity: For no Man can have true Charity for others, who is not Charitable to himself. Besides, Charity doth oblige us to be thankful to God for our present well-being, or happy Establishment, which (how can we be) if we abuse that Power God hath given us for our own Defence? Or upon what grounds can we expect the Continuance of his Protection, who despise the means of our own Safety? To deprive our Enemies therefore of the Liberty of destroying us, I am sure, is no species of Persecution, but the Law of Right-Reason, and highly consistent with Charity both to our selves, and our Enemies too; and therefore, it very ill becomes the Character of true Churchmen to skreen them from Justice, who daily broach and publish new Doctrines, contrary to those already receiv'd, and establish'd. For besides that this is an

Argument of a great decay of Piety towards God, and Charity towards Erroneous Persons, it favours Rank either of Cowardice or self Interest, of Lukewarmness, or Indifferency to all Religion whatsoever.

It is certainly equitable enough, and most agreeable to Christian Charity, and Moderation, that the several Sectaries be permitted to enjoy a Peaceable and an undisturb'd Liberty of serving God, according to their different Persuasions or Opinions, whilst they behave themselves peaceably and modestly, and forbear their unchristian Raillery and Clamours against the Church : And with such a Toleration they ought in Prudence as well as Charity to rest contented, least the abuse of it, to the Prejudice of an indulgent Government, should at last meet with a Resentment, which so much Ingratitude may reasonably expect. Time was, when the Church of *England* would have gladly compounded with them, for the Tenth of that Indulgence which they now do, and always did enjoy : But to rub old Sores, is to draw on fresh Quarrels ; and therefore, for Chariy's sake, I will forbear to make any invidious Comparisons, which may rather serve to set us at greater variance, than reconcile us to each other : And only

only take notice of that, which was the chief Cause or Foundation of the Sufferings and Calamities of this Church, in the great Rebellion, *i. e.* the solemn *League and Covenant*, by which they who took it, bound their Souls to destroy *Root and Branch*, *i. e.* the King, his Family, and the Church establish'd, or all Milignants, (as they call'd them) whoever they were, that had Courage and Loyalty enough to oppose their Proceedings. Now, was not such an impious Combination of Blood-thirsty Men, a sufficient Provocation for the mildest Government in the World, to avenge it self of such hardned Rebels? When wicked *Haman* had conspired with his *Leaguers* to destroy all the innocent *Jews* within his Master's Dominions, were they at all pitied, when they fell into the Mischiefs which they had prepar'd for others? Or was *Ahasuerus's* Conduct blamed for this piece of Justice, even upon his own natural Subjects, though it was in Vindication of Strangers?

Suppose then the Church and King at the Restoration had enter'd into such another solemn *League and Covenant*, to destroy their Enemies *Root and Branch*, who taught them the Example? Or who could have blamed them

for their Severity? And yet let the several *Dissenters* (notwithstanding their manifold Provocations) produce if they can, any such Leagues or Covenants enter'd into by the Church of *England* to their Destruction; and in the mean time, let them call to mind (if they can bear it) who arm'd the Leaguers in *France* against their King, and never henceforth cry out *Po-pery* upon the Church of *England*: For be it known unto them, that their solemn League and Covenant was almost Word for Word the same, which the *Roman* Pontifical obliges every Bishop to swear to, at his Consecration; that is, that he shall Root out all *Hereticks*, and all that Favour them, to the utmost of their Power. And that they have not altered their Opinions since, appears but too plain, not only from their present Behaviour towards the Church of *England*, but from the flagrant Example of the Kirk of *Scotland*, who will not allow the same Liberty of Conscience *there*, that their Brethren enjoy in *England*. And when at the Treaty of Union, the *English* Commissioners labour'd for an Indulgence to the Episcopal Party in that Kingdom, their Propositions were reject'd with Indignation and Scorn, and not without apparent Danger of their Lives. For *them* then to grant any Indulgence to other People, (to use their

own Language) is to establish *Iniquity by a Law*; but to deny this Toleration to themselves, is rank Persecution: So that these *Proteus's* can blow *hot* and *cold* with the same Breath; and if you touch their little Fingers, they are presently at a point, and will be their own Carvers if they can; but if themselves do never so much hurt, let others look to it, and get Satisfaction where they can: And whether this Behaviour be agreeable to that Meekness, Peace, and Moderation, so much cried up, and pretended to by them, or to Christian Charity, or even to the Law of doing as we would be done unto, let God and the World judge between us.

The Mother has not more Charity for the Church of *England* than her Children: That is, the Church of *Rome* and the *Dissenters* agree in this, that no Quarters ought to be allow'd to those whom they suppose to be *Hereticks*. For the former has inserted it in one of her Canons, *Non sunt Homicidæ, qui adversus Excommunicatos, Zelo Matris Ecclesiæ armantur, i. e.* they are no Murderers, who kill Men out of Zeal to Mother Church. *Bull. Cænæ decret.* part 2. And the *Roman Breviary* maintains, that all the Kingdoms of the Earth are at the *Pope's* Disposal; and consequently all Men must be destroy'd as Rebels, who do not think

fit to submit to his Authority. The Council of *Lateran* damn'd all *Hereticks* in form, and accordingly every *Maundy-Thursd*ay they are Religiously cursed, and deliver'd over to the Devil. The *Spanish* Inquisition was set up by the Authority of the *Roman Church*, and design'd for no other end, but for the entire Extirpation of *Hereticks*. In short, the cruel Massacre of the Protestants in *Paris* and *Ireland*, and all the Christian Blood that has been shed for Religion throughout *Europe*, for some hundred Years past, has been owing to that cruel Doctrine, of the Lawfulness of extirpating *Hereticks*, viz. *Zelo Matris Ecclesiae*. And I think *Bellamin* himself owns this to be the Doctrine of the Church of *Rome*, in these Remarkable Words (*ubi desunt vires*) as much as to say, if you have not Strength enough to kill *Hereticks*, you may let them alone; which is a wonderful Instance of his great Compassion and Charity towards us. The general Council of *Constance* solemnly Murdered *John Huss* and *Jerom* of *Prague*, two learned and pious Protestants, for *Heresy*, notwithstanding Publick Security had been given for their Lives, before they would venture to confront their Enemies; and this that wicked Council did, upon this very Principle, *that no Faith was to be kept with Hereticks*. And though

though the *Gun-Powder Treason*, is said to have been only the Conspiracy of a few desperate Jesuits, without any Authority or Consent from *Rome*, yet it appears but too plain, that it was there first hatch'd, and had the *Pope's* Benediction; else why was *Garnet*, the chiefeft of the Conspirators, afterwards Canoniz'd and made a Martyr for it? I will forbear to produce any more Instances of this kind, or to describe the various, most acute, and unheard of Barbarities committed upon the Bodies of so many Thousands of poor innocent *Protestants* in *Ireland*, and other Countries, in cold Blood, in pursuance of this abominable Doctrine; because my design is not to exasperate *Protestants* against *Roman Catholics*; but to shew them both; how contrary such cruel Proceedings are to the Spirit of the Gospel, and to that Charity, which requires all Christians to forbear *one another in Love*. And I could heartily wish, for the credit of Christianity in general, and so great a Body of Christians as the Church of *Rome*, in particular, all this was nothing more than meer Calumny, Fiction, or Romance.

It is not enough to say, this is only the Opinion of a few private Doctors; unless the Church of *Rome* had thought fit, by some solemn Act of Council or
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Consistorial Decree, to have openly abjur'd or declar'd her abhorrence of such scandalous and pernicious Doctrines: And until this is done, the charge of Persecution must still remain good against her, though she does not, or cannot, every day put this her bloody Canon in Execution.

It is certain, that the *Roman Catholicks*, in their natural Temper, are as free-hearted, courteous and obliging, as any People in the World. But O the dreadful Effects of this abominable Doctrine, which sowers the best-natur'd Dispositions in the World! It fills Men, the most averse to Anger and Revenge, full of Rage, Wrath, and Enmity; and instead of leaving them as it finds them, naturally peaceable, loving, and charitable, it renders them furious cruel, and implacable to all that differ from them: Whereof we had a notorious Instance in the late Queen *Mary*, who (as all Historians agree) was by Nature as Mild and Merciful a Princess as ever sway'd the Scepter, and yet what a Deluge of *Protestant* Blood was spilt within the Compass of her short, yet too long Reign, to the Immortal Reproach of her (otherwise unspotted) Memory.

Wherefore to conclude:

Since the Church of *England* openly Renounces and Detests all such Unchristian and Uncharitable Doctrines and Practices:

Practices: Since she hath never enter'd at any time into any solemn League or Covenant, or call'd for the *Secular Arm* to Avenge her, even of her greatest Adversaries: Since she Condemns all manner of Persecution and Oppression, upon the Account of Conscience and Religion, as Antichristian and unlawful: Since she hath never impiously perverted the Word of God, to countenance or stir up Rebellion; nor Fasted nor Prayed for Success in it: In a Word, since her Enemies still continue to justify all these things which they have done: But the Church of *England*: on the contrary, commands all her Members, (as they tender their Salvation) by all means to abound in Love, and to shew all *Meekness unto all Men*: What remains then, but that all who dissent from her, and wish well to their Souls, forthwith embrace her Communion, as that Church, which hath most Charity, and consequently is the best, and purest Church.

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The great Power and Efficacy of
Alms-giving.

THAT *Almsgiving* is a part of the Law of Nature, the mutual Sympathy of Men towards each other plainly proves; and that the very *Heathens* themselves look'd therefore upon it as a moral Duty, appears from the Example of *Cornelius*. Every Man is naturally kind and helpful to another: And it is from Nature, corrupt or degenerate, that Men are fierce and cruel. The wisest of the Heathen Philosophers taught, *Quod tibi fieri non vis alteri, ne feceris*, &c. or in our Saviour's own Words, *Whatsoever ye would that Men should do unto you, even so do unto them*, which he says, was the Sum and Substance of the *Mosaical* Law. Now the first Precept which we meet with relating to *Alms*, in the Law of *Moses*, is in *Exodus ch. 23. v. 11. &c.* where the Increase of the Seventh Year of a Man's whole Estate is given to the Poor. This Precept is set forth at large in these following Words of *Deut. ch. 15. v. 7. &c.* *If there be among you a Poor Man of any of thy Brethren, within any of thy Gates, in thy Land which the Lord thy God giveth thee, thou shalt not harden thine Heart, nor shut thine Hand from thy poor Brother: But thou shalt*

shalt open thine Hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy Wicked Heart, saying, The seventh Year, the Year of Release, is at Hand, and thine Eye be Evil against thy poor Brother, and thou givest him nought, and he cry unto the Lord against thee, and it be Sin unto thee, &c.

These general Commands seem to imply, that the People of the *Jews* had in a manner all things common amongst them; and that none of them look'd upon any thing so much his own, as that he was not obliged to part with, for his Neighbour's use, if he could spare it from himself. For, besides the seventh Year of Release, (which was to the Poorer sort a kind of a *Jubilee* Year, because a Year of Plenty and Rejoycing) they were moreover to be relieved at all other times, *i. e.* when their Necessities requir'd it. And hence it came to pass, that for many Years after their Settlement in *Canaan*, the *Jews* had no Poor (strictly speaking) amongst them at all. I mean, they had no Beggars, whilst they observ'd the foregoing Precepts. But their falling off from the true Worship of God, and their Cruelty to one another, by degrees brought Poverty upon them all, as God had threatened.

ned. For the Reason subjoin'd to these general Precepts was, *viz. Because for this thing the Lord thy God shall Bless thee in all thy Works, and in all thou puttest thine Hand unto.* And that he might continue his Blessings to them, God told them, *The Poor should never cease out of the Land;* and therefore it was their Interest, as well as Duty, to remember and observe his Charge concerning them.

Now that Almsgiving is a Christian Duty, I need not stand to prove; for our Saviour has made it as necessary a Condition of our Salvation, as any other Duty whatsoever; yea, lays greater stress upon it, than upon our Faith, as appears in the Instance of the young Rich Man, who would not sell his great Possessions, to bestow them upon the Poor. Wherefore our Lord lays it down as an Evangelical Precept of perpetual and indispensable Obligation, *Luke 2. 41. Give Alms of such things as ye have.* So *ch. 12. v. 33. Sell that ye have, and give Alms:* For this he says, *Is the way to secure the true Riches, and to Treasure up for our selves, Treasures in the Heavens.* And therefore to render this Duty the more acceptable to God, in his Sermon on the Mount, he gives us Directions concerning the right Performance thereof. From
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all which, St. *James* concludes, that he who can, but being moved by a proper Object, will not give *Alms*, hath not the *Love of God dwelling in him*.

Having thus briefly prov'd. Alms-giving to be a Moral, and a Christian Duty; that what we bestow, by way of Alms, may properly fall under that Name, we must consider these five Points.

1. Who may be properly said to give Alms.

2. Who are the most proper Objects of our Alms.

3. The most proper Season of bestowing our Alms.

4. The Quantity or Measure. And,

5. Lastly, The Quality of our Alms.

1. Then ἐλεημοσύνη, an Alms, is so call'd, from that Compassion which we feel within us for the Poor we bestow our Alms upon. And therefore unless what we give, proceeds from this inward Sense of their Wants or Sufferings, we cannot call it an Alms properly; but rather a Gift or Bounty, or such like Name, whereunto we are excited, not by any Natural Sympathy, or the Love of God, but by Importunities, or vain Glory, or any other carnal Motive. So that we must ever remember, that in order to entitle
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our selves to the Promises of God to the Merciful and Charitable, our Alms must proceed from a Principle of Obedience to God's Will, as well as natural Affection to our Brother.

2. We must be sure, that what we give is our own, or what we can spare from our selves and Families; for though my Brother be in want, yet I am not bound to put my self in equal Want to relieve him, much less to famish my self, to satisfy his Hunger. Besides, the Food and Raiment, which I want as much as he, I cannot bestow upon him, without Transgressing the Law of Nature, and being Guilty of the Sin of Ingratitude towards God, who hath thought fit to do so much for me, which he hath not done for my Neighbour; and whose Mercies are as much magnified in my Happiness and Deliverances, as in his.

3. No unjust Persons, or Extortioners, or Thieves, can be properly said to give Alms, though they should give away all their ill-gotten Treasures. For this in Effect is, (as the saying is) to rob *Peter* to pay *Paul*; to be cruel and unjust to one Man, to be merciful to another. It is to give what is not our own, and to

be Bountiful at another Man's expence. Besides, that cannot be said to be given out of Compassion to one Man, which is violently taken away from another. For a truly Charitable Person is equally Compassionate, and makes the same Conscience of dealing justly, and living honestly, as of relieving the Poor. Nay, he knows that justice and upright dealing is one certain way of being liberal; whereas to cheat and over-reach others, is not only the way to increase the Number of the Poor, but to render those incapable of relieving them, who might otherwise be as able, and as well disposed to bestow their Alms upon them as our selves.

But they who are stedfastly resolv'd to *Steal no more*, nor to practise any evil Arts to deceive their Neighbours for the time to come; to testify the Sincerity of their Repentance, and to be capable of Pardon, must first make Satisfaction to their injur'd Neighbours; and then seek to cut off their iniquities by shewing Mercy to the Poor, according to that Resolution of *Zaccheus*, *Behold, Lord, half of my Goods, I will for the future give to the Poor; and if I have done wrong unto any Man, I will restore him four-fold.* Therefore they who consent with Thieves, or partake with
Adulte-

Adulterers, (as the *Psalmist* speaks) think wickedly that *God is such a one as themselves*, if they suppose to compound with him at so cheap a Rate, as the bestowing now and then a few Pence on the Poor. No such matter Man, assure thy self; whoever thou art, thou must first learn to be a just, an honest, and a Religious Man, before thou canst be kind, liberal, or charitable.

2. Let us consider who are the most proper Objects of an Alms. The *Jews* had a saying, *Thou shalt Love thy Neighbour, and hate thine Enemy*, and thence concluded, that they were not oblig'd to shew any Friendship, Mercy, or Charity, to any People but their *own*: Which was both the Occasion of the Lawyer's Question, *Who is my Neighbour*, and of our Saviour's answer in the Parable of a certain Man who fell among Thieves, &c. whereby our Saviour design'd to let us know, that every Person in Distress (of what Country or Religion soever he be) is to be look'd upon as our Neighbour, and to partake of our Charity. But yet, as God is the Fountain of Love and Mercy, so he is likewise a God of Beauty and Order; and therefore though he requires us to look upon every Man in Trouble and Adver-

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sity,

sity, as a fit object of our Compassion and Assistance; yet he teacheth us to distinguish between Relations and Strangers, and between our Friends and our Enemies. For since all Men in Distress cannot possibly partake of our Charity, any otherwise than by our Prayers and kind Wishes, therefore our nearest Relations must have the first place in our Affections, whether they be our Spiritual or Carnal Relations. And for this order in our Love, we have several Precepts, as well as Examples, in Holy Writ. *Do good to all, saith the Apostle, but especially to those of the Household of Faith.* And according to this Rule, our Saviour honoured his Spiritual Relations before his own natural Kindred. For when one told him, *Behold thy Mother, and thy Brethren, stand without desiring to speak with thee, he stretched forth his Hand towards his Disciples, and said, Behold my Mother and my Brethren, i. e. these I prefer to my other Carnal Relations:* For *whosoever shall do the will of my Father, which is in Heaven, the same is my Brother, and Sister, and Mother.*

The same Order is to be observed toward our natural Relations, *i. e.* our own Families and nearest Kindred must be preferred to our remoter Relations: And these again be-
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fore our Neighbours : Our Neighbours before Strangers ; and Strangers before Foreigners. To this purpose St. Paul saith, in his Epistle to *Timothy*, 1 *Tim.* 5. 8. *He that provideth not for his own, especially those of his own House, is worse than an Infidel.* An Example of this Order we have in *Joseph*, who preferred *Benjamin*, his Brother both by Father and Mother, before the rest of his unkind Brethren, by his Father only. In the Feast that he made for them all, his Brother *Benjamin's* Mess was five times as large as any of theirs ; and at parting, he gave to every one of his other Brethren only one change of Raiment, and some Money ; but unto his Brother *Benjamin* he gave 300 *pieces of Silver*, and five *Suits of Apparel*.

Next to our Relations, the most proper Objects of our Alms, are poor Widows, and Fatherless Children. As for the Widow, the impossibility of Receiving any Comfort or Relief from him who was once the Friend of her Bosom, makes her Case the more pitiable, as her Affliction is one continued burthen of Life, and her Loss not to be thought of, without renewing of her Grief, and increasing of her Sorrow. For which Reason, God, to comfort such disconsolate Creatures, that they might not sink under such a load of Afflictions, de-

clares himself a *Husband to the Widow* ;
 intimating, that nothing was sufficient to
 support her under her Calamities without
 himself: *i. e.* without her Hopes, and
 Trust, and Affiance in him, who finds
 out various means of relieving those who
 depend upon him, which we cannot
 foresee or think of. For this Reason,
 poor Widows were always first taken
 Notice of and reliev'd as the most com-
 fortless and dejected Creatures, who were
 not able to help themselves ; as appears
 from St. Paul's Charge to *Timothy*, and
 God's particular Providence in the Relief
 of the poor Widow of *Sarepta*, especially
 if *they were Widows indeed, i. e.* such as
 served God by Prayer, and other good
 Works. But of all Charities, the most
 prudent, and best in its Effects, is an
 Alms bestowed for the Education and
 Support of poor Fatherless Children ; be-
 ' cause it is an immediate Relief to the
 ' greatest Objects of Compassion in the
 ' World. It is for feeding, and cloath-
 ' ing, and instructing poor innocent dis-
 ' tressed Children, who are not capable of
 ' helping themselves ; and who, by God's
 ' Providence, are left to the wide World,
 ' without a Friend or Relation to help
 ' them. The advantages of bestowing our
 ' Alms for the Education of poor Children,
 ' or

‘ or setting up Charity-Schools, are Num-
 ‘ berless, and of the greatest Consequence
 ‘ to the Publick, as well as to poor Orphans
 ‘ themselves: For by this means, we con-
 ‘ tribute towards the saving of their Souls,
 ‘ as well as their Bodies; and do what lies
 ‘ in us, to root out of our Youth, all
 ‘ the Seeds of Vice and Wickedness, and
 ‘ implant in them the early Habits of
 ‘ Virtue and Goodness. Hereby we
 ‘ teach them to Pray, acquaint them
 ‘ with the Scriptures, and furnish their
 ‘ Memories with such Portions of them,
 ‘ as may be a stock for the future Devo-
 ‘ tion of their Lives, and enable them
 ‘ to keep up some Communion with God,
 ‘ even in the midst of Work and Busi-
 ‘ ness.

‘Tis a sad Reproach to our Religion,
 saith the excellent Bishop of *Armagh*,
 ‘ that in the midst of a Nation where it
 ‘ is profess’d and establish’d, such Multi-
 ‘ tudes of poor People should be found
 ‘ void either of natural, or reveal’d Re-
 ‘ ligion, and even of the very first Principles
 ‘ of the Oracles of God; scarce having
 ‘ tasted of the Milk of the Word, which
 ‘ is necessary for the Nourishment of Babes
 ‘ in Christ. The ignorance of many
 among the lower Rank of People, is in-
 credible to any, but such as have sought

for opportunities to try them : Nay, many know no more of Christ, than the Name ; and have as little knowledge of our Salvation by him, as if they had been born wild *Indians*, or *Americans*. And which is yet more lamentable, when once Men are grown up in this Ignorance, they are lost and undone, past all Remedy ; for sad Experience shews, that when they are past their Childhood and Youth, without any Impressions of Virtue and Holiness, it is an insuperable difficulty ever after to work in them any truly sincere, or lasting sense of Religion. So remarkably true is that Saying of the Wise Men, *Train up a Child in the way he should go, and when he is old, he will not depart from it* : The full import of which is, that if we do not train him up in the Right way, while he is a Child, he will hardly ever be brought into it afterwards. How deplorably is this verified, through the whole Rank of common Beggars, who growing up, destitute of all knowledge of the Laws of God, and below the Notice of human Laws, are generally the most corrupt and profligate part of Mankind ; without any sense or feeling of Religion ; and never use the Name of any Person in the Holy Trinity, but to prophane it,

it, in their loud and importunate Clamours for an Alms. So that what we bestow towards the Maintenance of Charity-Schools, is for feeding the Lambs of Christ with Spiritual Nourishment; it is for rescuing them out of the Jaws of *Hell*; it is for Building immortal Souls for Heaven, and everlasting Happiness; Souls as dear and precious in the sight of God, as those of our own Children, and equally the Price of his Blood.

Another great Consequence of our Charity-Schools, saith the same incomparable Prelate, is the Healing those Rents and Divisions, which are made in the Church, and a most effectual means of promoting Peace and Unity among Christians. As too many, who set up for Learning, and Refinement; do run into Infidelity; so, on the other Hand, Ignorance is the Mother of *Enthusiasm*; and this begets a Race of *Heresies* and *Schismatics*, which are in a great degree prevented by instructing Children, not in the Words only, but in the sense and meaning of the *Church-Catechism*: Making them acquainted with its Doctrines, Principles, and Liturgy; and creating in them a Reverence for all Things and Persons dedicated to the more immediate Service of God. This for ever after prevents

vents in them that Indifferency to their own Religion, and Lukewarmness, so expressly condemned in the Church of *Laodicea*, and which is so fatally prevailing in our own. This will keep them from being *toss'd too and fro, and carried about with every Wind of Doctrine*, and from any affectation of that shameful Halting between two Opinions, so much in Vogue and Fashion; so that they will walk uprightly, without a constant turn of the Head, and a side-look, even towards separate and contrary Communions. This will lay a Foundation for that Peace and Unity, that Brotherly Love and Christian Charity, in the next Generation, which is so notoriously wanting in this; for these poor Children, by these Means, will have this advantage over those of greater Fortune and Quality, that they will grow up without any Seasoning of Party Prejudice and Prepossession.

In the next place, it is worth while to take a short survey of the secular Advantages which so well plac'd and prudent a Charity will procure to the Publick. For it will contribute to the common good and benefit of Mankind. For 'tis not only for the Instruction of Children in divine Knowledge, for the Salvation of their Souls; but likewise to learn

learn them such things as shall first qualify them for it; and then to bind them out to Trades and Callings. This renders them useful to themselves, and to the Common-Wealth: This rescues them from contracting such inveterate Habits of Idleness at first, which they can never after wear off; and puts them upon getting their living by an honest Industry: This will considerably lessen that great Multitude of vagrant and wandring Beggars, which upbraids us to God and the World, and daily multiply, to the Disgrace as well as Curse of the Nation; and unless the farther growth of them be prevented by Charity-Schools, and wholesome Laws for that purpose, may be the means of bringing down Judgments upon us.

But by seasoning so many Children with an early Sense of Religion, and taking them off from a whole Life of Idleness and Want, how many Immoralities do we hinder, which they would be otherwise guilty of? What a Flood of Iniquity do we stem? How many Cheats and Thefts, Whoredoms, and Robberies, and Murders, will be effectually prevented, which, experience shews, it is not in the Power of Humane Laws to restrain? All which, though committed by

by the Lowest Rank of People, yet come into a general Account with God; and are added to that Mass of Sin, which ripens a Nation for divine Vengeance. How many will by this means be relieved, not only from Ignorance, and Cold, and Nakedness, but from publick Shame, and Prison, and untimely Deaths! And is any thing more common, than for such as are brought to an unhappy end, in their last dying Words at the Place of their Execution, to lay all their Wickedness and Misery upon the want of some Care and Instruction in their Childhood? What need I say more? Whatever is given on this Occasion, is for reforming the World, as far as lies in each Charitable Man's Power, and laying up a Store both of Temporal and Spiritual Blessings to Posterity. It is for making
 ' many, who would otherwise never
 ' come to any Sense, either of natural or
 ' reveal'd Religion; good Christians, and
 ' good Members of the Common Wealth;
 ' good Parents, and good Children;
 ' good Masters and Mistresses, and
 ' good Servants: And, in short,
 ' good in every Condition or Relation of
 ' Life. It is not only for redeeming Mul-
 ' titudes from present Sin, and Danger,
 ' and Misery, who would be otherwise
 ' trained up, and exercis'd from their
 Infancy,

‘ Infancy, in all kind of Villany ; but
 ‘ enabling them to convey the same Bless-
 ‘ ings to those who come after them ;
 ‘ and they again will transmit them far-
 ‘ ther downwards, which is doing good
 ‘ through many Generations : And thus
 ‘ a Man may be the Instrument of un-
 ‘ speakable good to all Persons, who shall
 ‘ be born long after he is Dead : He has
 ‘ *dispersed abroad, he hath given to the Poor,*
 ‘ *and in this sense his Righteousness remaineth*
 ‘ *for ever.* Thus far that excellent Prelate.

Next to poor Children and Or-
 phans, poor decay’d Tradesmen, and
 industrious Day-Labourers, are great Ob-
 jects of our Pity and Bounty. To lend
 them Money, and give them Credit, to
 Trade with, or set them to Work, is a
 prudent and well chosen Charity, not
 only as it is a means to prevent the
 Ruin of so many Families, but as it helps
 declining House-keepers to retrieve their
 broken Fortunes, and breed up their
 Children, that they may not hereafter
 become burthensome to the Publick, or
 be forc’d to beg their Bread from Door
 to Door.

And here I cannot but observe, that
 the precipitate hast of Creditors has not
 contributed more to their Debtors undo-
 ing, than their own ; for oftentimes, they
 put it out of the Power of their honest
 Customers

Customers, by this means, to make them Satisfaction. Besides, to confine poor Insolvent Debtors, and thereby depriving them of the Liberty of Trading, and getting Money, is one of the most unchristian and extravagant things in the World. It is to punish a Man for non-Performance of Impossibilities, or to exact from him, what we hinder him from getting; which is to exceed the Cruelty of *Egyptian Task-Masters*.

There are many honest, industrious Tradesmen, of large Families, who do not thrive so well in the World, as they who pinch, and skrew up their Customers to get Rich; who fall into Decay, not through their own Fault, their Idleness, or Excess, but sometimes for want of Trade, or through the Frowns of Fortune, or unavoidable Accidents. Now, to give such Honest Men Time to work themselves out of Debt, to lend them Money, and give them Credit, to bestow our Bounty, and to make Collections for their Relief, to keep up their Spirits and Credit, before they quite sink, and are reduc'd to the lowest Ebb of Fortune, is a frugal as well as a noble Piece of Charity, as it prevents the Ruin of so many unhappy Families, and their becoming chargeable to the Publick. Whereas to hale a declining Debtor by the Throat,

to

to seize upon his Effects, to drag him into Prison, and at the same time to turn his miserable Family out of Doors, to beg their Bread from House to House, is an unaccountable Barbarity, and yet every Day's Practice ; by which means, and the Exorbitant Fees of Lawyers, Catch-poles, and Goalers, a poor Debtor is most frequently rendered for ever incapable of relieving his Family, retrieving his Loss, or cancelling his Obligations to his Creditors : And as if this relentless Temper was not inhuman enough, there are others so unchristian and uncharitable, who rejoice at the Misfortunes of their Fellow Tradesmen, and do all they can, underhand, to procure their Destruction, that they may ingross all the Trade to themselves, *and live alone in the Earth*, as the Prophet says, and who indeed are fitter for the Society of Beasts, than of Men. But let all that bear the Faces of Men, or the Names of Christians, beware of such a savage and barbarous Practice, which seldom escapes the Judgment of God, even in this World ; it being agreeable to the Methods of his Providence, to punish Men's Cruelty to one another, with the worst of Temporal Calamities, as well as eternal Ruin.

In

In the next place, that our Alms may have its due Effect, and operate to the best Advantage, we must observe the most proper Season to bestow our Alms upon; which is the third point to be considered.

The Apostle directs us to do good, *whilst we have Opportunity*; and therefore we must dispose of our Alms, not when we can best spare it, but when the Poor have most need of it. We must endeavour to prevent the Necessities of the Poor, and their Importunities for an Alms; it being the Temper of many generous Poor, to choose rather to Starve, than be put to the Shame and Disgrace of asking an Alms. Besides, the sooner we relieve an hungry Stomach, the less will serve to satisfy it; and the more opportunely we step in to the support of decay'd and sinking Families, the less will be the charge, which will accrue hereafter to our selves and the Publick. Whereas to defer giving our Alms till the Poor are ready to perish, is the same thing as administering Physick to a Man in the Agonies of Death, or to give Men Food to fill their Bellies, when they have lost their Appetites. If we give what is sufficient to satisfy a Man's present Necessity, (though it be but a Cup of cold Water) our Saviour assures us, it shall
not

not lose its Reward. Now, what a wretched thing is it, for a Man to live always like a Muckworm, crawling on the Earth, and ever entombing himself in it, that cannot find in his Heart to part with any thing for the present, for fear of Beggaring or Starving himself. They, I mean, who propose to leave something to the Poor when they die, *i. e.* when they can enjoy their Riches no longer. But is that a time to deal our Bread to the Hungry, or to cloath the Naked, when we can neither feed nor help our selves? Is that a time to relieve the Oppressed, when they are coming to our Funerals, and rejoycing at the Death of their Oppressors? How can Men give with Simplicity or Mercy, how can they bestow their Alms with Chearfulness, when they are going to their Graves, and reflecting on that just Tribunal, before which they are shortly to appear?

In short, *I was Sick, and ye visited me, I was in Prison, and ye came unto me,* saith our Saviour: Upon which Words, the Pious Bishop of *Armagh* thus descants: ‘ These two Words (saith he) are remarkable, and worthy the divine Wisdom, which are not to be taken only in the Figurative, but even in the Literal Sense, and are design’d to signify the actual
I going

‘ going to see the Poor: Not to stay till
 ‘ they come to us, but to go to them;
 ‘ to view their Condition and Poverty
 ‘ with our own Eyes; to find them out,
 ‘ and acquaint our selves with their Mi-
 ‘ series; and giving them our Alms with
 ‘ our own Hands. For as the very pre-
 ‘ sence of those who relieve them, is a
 ‘ comfort to the distressed and afflicted;
 ‘ as we are hereby enabled to suit our
 ‘ selves to their several wants, and to dis-
 ‘ tribute our Bounty the more seasona-
 ‘ bly and prudently; so it is no small
 ‘ improvement to our selves. Such as live
 an easy, luxurious, pleasurable Life, and
 know not the want of a Meal’s Meat,
 have no Notion of the Miseries of the
 Poor; and are therefore of all People the
 most backward to relieve them. But one
 visit to any of those many Cottages, and poor
 Cells, where *Hunger, and Thirst, and Nakedness,*
 have taken up their Residence, would make
 them a little more compassionate and ten-
 der Hearted. If they were Eye-witnesses
 of the streights and difficulties which many
 poor House-keepers struggle with, who
 have no Work or Employment, and
 are ashamed to beg: If they did but
 hear their Childrens Cries for Bread, when
 they have none to give them; this would
 bring them to a more merciful Temper and
 Disposition: ‘ It would make them sensible
 ‘ of

‘ of the Bounty of God to themselves ; it
 ‘ would teach them to value his Blessings ;
 ‘ it would create in them a true Humi-
 ‘ lity and Lowliness of Mind, as seeing
 ‘ what they themselves would be, how
 ‘ miserable Objects of Charity and Com-
 ‘ passion, if they were in the same Con-
 ‘ dition. And now (saith he) let any
 ‘ Man tell me, what Effect or Influence
 ‘ can such things as these have upon a
 ‘ dying Man ? Or how they will ope-
 rate to all the Wise ends and purposes of
 them, upon them, when he is Dead ? To
 which let me add, that the visiting the
 Poor in Person, and relieving them with
 our own Hands, is the only sure way to
 satisfy our selves, that they really want
 what we give ; and that what we give,
 is not misapplied, or lessened, or lost : For
 the Poor oftentimes comes short of our
 Bounty, in whole or in part, because en-
 trusted in a second Hand : There being
 many *Judas*’s of that sort, who love to
 be Fingering the Poors Money, and un-
 der pretence of Compassion for them, go
 a begging about for Alms, but to make
 Bags for themselves. Besides all this,
 there are many things which poor House-
 keepers want, besides *Bread, Drink, and*
Cloathing ; but how can we adapt our
 Bounty to their Necessities, without en-

quiring into them, and visiting them our selves? And for this Reason, it were to be wish'd, that the *Overseers* of the Poor should be oblig'd to give them their Weekly Allowance in ready Money, and not force them to take it out in this or that Commodity, which lies most upon Hand, and that sometimes at so exorbitant a Rate, that in some places, the Poor are by these means robb'd of half the small Pittance order'd for them; which is a sore and sad Oppression, and quite defeats the end of those Charitable Statutes, which have been made for their Relief.

It is no small discredit to Christianity, that there are any poor Christians amongst us. But yet is it a greater discredit, that Christians should need Acts of Parliament to relieve each other: Christians, I say, who ought to shew so much Contempt of the World, as to mind nothing more, whilst they live in it, but to do good to all Men, especially to *those of the Household* of Faith. But O! the miserable Covetousness of Worldly minded Men, whom neither *the fear of God's Displeasure*, nor *Regard to Man's Laws*, can prevail upon to pity their poor Brethren, partakers of the same Flesh and Blood; insomuch, that the *Overseers* of the Poor themselves, who are so strictly bound to
take,

take care of them, and supply their Necessities, are their greatest Oppressors, and by whose means, Appearances, and Remonstrances, the Poor in many Places suffer a great deal more than they would do, if Acts of Parliament had never been made for their Relief. For by these Statutes, the Poor are forbid to Beg; and yet, if, according to the Tenor of these Statutes, they Sue to the Magistrate for Relief, the *Overseers* will appear against them; and they are the more emboldened to do so, because of the sordid Temper of too many Justices, who are Deaf to the Cries and Complaints of the Poor; and care not what Misery they endure, so they may but save their Money, and live in Ease and Luxury themselves. Which naturally brings me to consider,

Fourthly, The Measure or Quantity of our Alms. Now we are commanded to be *Liberal according to our Power*; and if we have *much, to give Plenteously*; and to be *Rich in good Works*; to be *ready to distribute and willing to communicate*. There is scarce any Man so Poor, who cannot now and then give an Alms. One Poor Man oftentimes relieves another; but the Rich of this World are requir'd to abound, and to be as bountiful to the Poor, as God hath been liberal to them:

And yet most of them bestow an Alms so sparingly, that it is rather a Contrivance to get rid of the Poor at their Doors, than any real Benefit to them. *Pliny* tells us of a Tree, whose Leaves are as broad as any *Target*, but *its* Fruit is no bigger than a *Bean* : A fit Emblem of a Rich Man, who pretends to be Religious, and cannot find in his Heart to give Liberally. Under the Law of *Moses*, towards the Building of the Tabernacle, the poorer sort of *Jews* were requir'd to give *Badgers Skins*, and *Goats-Hair* only, and that was accepted. But the Rich gave *Purple*, and *Gold*, and *Jewels*, and so were not only Rich in Estate, but Rich in good Words too, *Exod.* 35. 5, 6. And so God doth expect, that as we abound in Wealth, so we should abound in good Works : As we have the Precedence of our Neighbours in Estates, Honour, or Credit, so we should have the Precedence of them in the best Sense, in our Alms and good Works ; for he that soweth Plenteously, shall reap also Plenteously : And our Saviour saith, *to whom much is given, of him much shall be requir'd*, as well in the Measure, as the Quality of our Works ; which is the last Point to be consider'd.

5. We are required to give, not *grudgingly*, or of *Necessity*, but with a chearful Heart, as well as a Liberal Hand; and the Truth is, these two commonly go together: We must be ready to distribute, and willing to communicate. *But this is a hard Saying, who can bear it.* But if Men were as willing, as they are able to give Liberally, neither the *Number*, nor *Necessities* of the Poor would be so great as they are; and yet that little that comes from us, comes with so much Reluctancy, and Discontent, that a poor Man of a liberal Nature would almost choose to Starve, than be at the Expence of so many Importunities for an Alms.

Many have been of Opinion, that the World is near towards an End; and many Reasons they had to confirm them in that Opinion. But nothing need persuade us to this Belief more, than that almost every Man, at this time, doth all he can for himself, and seeks to undo every Man besides. So that God must needs come shortly to destroy this World, or if this holds on much longer, we shall certainly destroy it our selves. For if we neglect to help and assist one another, what will become of the greatest part of us? And what will become of those savage, relentless Creatures, at the last Day,

who care not what Misery, or Beggary, others endure, so they may wax Rich, and bear Rule, and domineer over Men *like themselves*. But the Day is coming, when every Rich Man shall give an Account of his Stewardship; and then the Question will be, not how great have you liv'd, or how rich have you died, or what Mannors or Estates have you left behind you. But, how many hungry Bellies have you satisfy'd, how many naked Christians have you Cloath'd? How many poor Prisoners have you Visited and Reliev'd? And in a Word, how much good have you done in the time of your mortal Life; and to how many sorts of People have you done it? Then an irreverfible Sentence will pafs upon every Man, according to his Works. Which leads me, in the laft place, To fhew the great Power and Efficacy of *Almsgiving*; for, according to the Doctrine of the Scriptures, of our Church, and of our Homilies, God will, at the laft Day, remember our Works, which proceed from Love: He will abundantly pardon the merciful Man, purely for his Charity and Mercy to his fellow Creatures. That God fhould be any ways oblig'd by our Alms, fo as to be bound in ftrict Juftice to reward us for them at the laft Day, though we die without Repentance, is a Doctrine which we *Pro-*
testants

testants disown and detest. But then we maintain, upon good Grounds, that an Alms bestowed in Charity, is of all other Duties the most prevailing with God, for these following Reasons.

1. Because it is the best Testimony of our Gratitude to God, for that plentiful Provision which he hath dealt out to us, that we can outwardly profess.

2. Because it is the Fruit of our Faith, in, and dependance upon the Promises of God, that he will make them good to us at the Resurrection of the just.

3. Because our readiness to part with our Substance, for the Relief of others, is a certain Indication, that our Hearts are not divided between God and *Mammon*; that though Riches do increase, *we do not set our Hearts upon them*: That we do look upon them only as Blessings, when we have the Heart to do good with them: But when they minister to Excess or Vanity, Pride or Oppression, they then become *Snares and Temptations*, and drown Men in *Perdition and Destruction*.

Now

Now to recommend this great Duty the more effectually to our Practice; though we *Protestants* deny, that Almsgiving (exclusive of Repentance and Holiness) can procure to us the Pardon of Sin, and the favour of God; yet we say, that no other Duty whatsoever hath so many gracious Promises annex'd to it as this; and though our Saviour be the only true and proper *Sacrifice* for Sin, yet an Alms bestow'd upon our Fellow

*Vid. Dr. Smal-
dridge his Ser-
mon of Ch.*

Christians, for his sake, hath in it a subordinate Efficacy towards the procuring the Remission of our Sins:

And this we are Taught to infer from our Lord's own Words. *Give Alms of such things as ye have, and behold all things are clean unto you.* The occasion of which Words was, our Saviour's sitting down to Meat, without first washing his Hands, contrary to the Custom of the *Pharisees*, who thereupon accuse him of acting contrary to the Tradition of the Elders. But he, to justify himself, as well as instruct his Followers, tells them, *That the way to cleanse the Soul, was to give Alms to the Poor*, putting them in mind of the Exposition of their own Rabbins, upon that Saying of Solomon, *By Mercy and Truth Iniquity is purged*, Prov. 16. 6. And upon Tob. and Eccles.

Eccles. Alms will deliver from Death, and purge away all Sin: That they suffer not to come into darkness; that Water will quench a Flaming Fire, and Alms maketh an Atone-ment for Sins, Tob. 12. 8.

There are many other Temporal Blessings promis'd to the Merciful Alms-giver, besides the Pardon of Sin, which indeed is the greatest of all Blessings: so saith Solomon, *The liberal Soul shall be made Fat, and he that Watereth, shall be Watered also himself. Riches and Plenteousness shall be in his House. Blessed is the Man that provideth for the Sick and Needy, saith the Psalmist, the Lord shall deliver him in the time of Trouble. I shall Multiply my Days as the Sand, saith Job, because I have delivered the Poor, and him that hath no helper.* So that he who gives Alms of such things as he has, or according as God hath bless'd him, is entitled by his Promises to the Pardon of Sin, to Longævity, to Riches and Plenty, and deliverance from Trouble.

In a Word, God will Bless him in the House, and in the Field, in his Person, and in his Posterity, in his Goods, and in his Name, in his Body, and in his Soul. If we be ready to hear the Cries of the Poor, God will be ready to hear our Prayers,
and

and pour down his Benefits upon us ;
he will speak comfortably to our Souls
in Afflictions, and either make our Bed
in our Sickness, or deliver us at the Hour
of Death, and in the Day of Judgment.

Glory be to GOD.

POST-





POSTSCRIPT.

*The Necessity of Parochial Communion;
for the preservation of Peace and
Charity.*

*A Sermon Preach'd before the Right
Honourable Sir Gilbert Heathcote,
Kt. Lord-Mayor, and the Honoura-
ble Court of Aldermen, in the Cathedral
Church of St. Paul, On Sunday De-
cember 17th, 1710.*

THE Subject of this Sermon being
*uncommon, and exceeding use-
ful and necessary, cannot but find Accep-
tance with all good Christians, who desire
the Peace and Edification of the Church:*
And

And this I hope is sufficient to justify the *Re-publication* thereof.

I am not concern'd what Judgment any one shall pass on the Meanness of the *Performance*, or my own Unworthiness; because the *Wiseſt* and *Beſt* are ever *Candid* and *Charitable*, and ſuch I am ſure will commend the *Zeal*, and excuſe the *Defect*.

As to the *Self-conceited*, who are given to calumniate, I pity their *Weakneſs*, and deſpiſe their *Cenſure*, as much as I abhor their *Practice*. My Aim and hearty Deſire is to benefit *All*, and offend *None*; and the Reader of the following *well-meant Diſcourſe*, if he will ſo receive it, let him receive it.

1 Cor. iii. 5, 6, 7.

Who then is Paul, and who is Apollo? But Ministers by whom you believed, as the Lord hath given unto every one.

I have planted, Apollo watered, but God gave the Increase.

So then neither is he that planteth any thing, nor he that Watereth, but God that giveth the Increase.

PAUL, that Great Apostle of the Gentiles, and Saint of this Place, being now at *Ephesus*, and hearing of great Disorders in the Church which he had planted at *Corinth*, writes to them this Epistle to regulate them.

He begins with reprov'g their Schism and Divisions, which were first occasion'd by their partial preferring of Ministers, and setting them up in opposition to one another: For so, as Expounders tell us, *St. Chrysostom* and *Theodoret* testifie. *Corinth* being then a rich and flourishing City, the Poorer sort of Christians were inclin'd to choose for their Teachers those that were Rich, and so most able to relieve their Necessities; but the Richer sort chose some of the most Learned and Popular Philosophers, whom they mag-

magnify'd above the Apostle, and judg'd to be capable of Teaching them more than he, or others constituted by him, were able to do.

This occasion'd great Division, Detraction, Envy, and Strife amongst them, which the Apostle sharply reproves in the first Chapter, and earnestly entreats them, for the future, to avoid. To that end, he shews, that they ought not to set up the Ministers of Christ, in opposition to each other, or extol any of them, upon account of their Wealth, Parts, or Eloquence, to the Disparagement and Contempt of the rest; and therefore says he, in the Words of my Text, *Who then is Paul, or who is Apollo? I have planted the Gospel amongst you, Apollo water'd; him I left to take care of, to instruct, and confirm you in the Faith; but after all, it is God that gave the Increase. So then, neither is he that planteth any thing the more to be preferred upon that Account, as if the Success of his Doctrine depended on his Skill, and Sufficiency, nor he that waters; but we ought to ascribe the Glory of all our Success, in the work of the Ministry, to the Grace of God, working on willing and teachable Tempers, that giveth the Increase.*

From

From this Design and Explanation of the Text it appears, that one Excuse, which the *Corinthians* had form'd, to justify their *Schism*, was the pretence of *better Edification*. And it is as easie to observe, that this Pretence has prevail'd in all Ages of the Church, to the great Scandal of Christianity ever since; inso-much, that the Divisions it has rais'd among Christians have hardned Infidels in their Unbelief, and been the main hindrance of their Conversion.

Since then, this pretence is so plausible, and so commonly pleaded, not only by *Separatists*, but also by those of our own Church, who despise their own Parish, and Minister, as the only reason why they do not Communicate so often with their Pastor as they ought, *viz.* *Because he is not, in their Opinion, so edifying as another*; I beg leave therefore, in Discour-sing upon so uncommon, yet so very necessary a Subject, to consider what these Men mean by *Edification*.

This I shall do, by shewing,

- I. *Negatively*, what it is not.
- II. And *affirmatively*, what it is, and wherein it really consists.
- III. After this I will lay before you some general Directions, whereby you

may attain unto true, Substantial, and Saving *Edification*.

I. Some People are so weak and fanciful, as to place this *Edification* in sudden Heats, surprizing Motions, and Enthusiastick Raptures. That Preacher only is by these accounted Edifying, that strains beyond his Strength, stretching and spending himself, to a ridiculous Affectation, to engage their Attention, and make them serious. These Men are Hot and Cold by Fits, and their Edification rises or falls like a Weather-glass, with the Heat, Constitution, or Temper of their Teacher. They ascribe their *Edification* altogether to his Natural Abilities, his Strength of Voice, or Elegancy of Style, his good Assurance, and bold Behaviour. He that wants these Qualifications, his Presence is weak and mean, his Doctrine, though it be never so sound or wholesome, is accounted insipid and contemptible.

Thus these Men consider their Teachers only in their Natural Capacities, not as *Spiritual* Pastors, whom God has placed over them, whom for that reason they ought to cleave to, and thank God for whatever their Personal Merits be, if there be any Strength in St. Paul's Argument in my Text. For, says he to
this

this Effect, Edification does not depend solely, nor chiefly, upon the Sufficiency of Ministers, but on the *Grace of God that giveth the Increase*. There is no doubt of it, the Ministers of Christ are to become all things unto all Men, after St. Paul's Example, *so they may gain some*; and consequently they are to condescend to the Capacities, and Dispositions of their Hearers, so they may thereby the more effectually forward *their Salvation*. But this surely is better done, and with more Safety and Success, when they strive to move, and persuade, and instruct the People *committed to their Charge* with cool and sedate Methods, with *Strength* of Argument, and *Dint* of Reason, and unaffected Seriousness; for the way to make Men truly *Edifying* and *Good*, is to make them first *Judicious* and *Wise*. Look into all the Errors that ever crept into the Church, and you will find that the way whereby they have been so successfully propagated, was the Pretence of *better Edification*, which the ignorant People plac'd in extravagant Noise and Heat, frightful and finical Gestures, outrageous Blasphemies, and impertinent Harangues, which being perform'd with so much affected Energy and Zeal, the common

K. 2

People

People swallow'd down for Divine Raptures and Heavenly Doctrines.

Hence some of our Church foolishly argue, *If the Methods which Separatists use to draw away the People from the Church, be, by your own Confession, so successful and prevailing, then you the Ministers of the Church should use the same Method to prevent the People's departing from you; and therefore you should Preach and Pray after the same manner as Separatists do; and to prevent a greater Evil, condescend to the Weakness and Folly of the ignorant and giddy Multitude.*

But I have observ'd already what Mischief this Method of *Rome* and *Geneva* has done to the Christian Church in all Ages; and they who continue this Practice in the *Establish'd Church of England*, encourage *idle* and *fickle* People to wander from Church to Church, by drawing them from their own Minister, and by prejudicing *them* against *him*; and this oftentimes occasions Anger, Envy and Detraction, to the great Joy and Pleasure of our Enemies; so that when such *Preachers* are removed, or when the People come to dislike them, (as they most commonly do by degrees) they drop from them into the *Conventicle*; and when they are tyr'd *there*, they sink at last as low

low as *Quakerism*, or *Atheism*, where they are fixt. For as one Sin commonly draws on another after it, so these foolish People having thus set out wrong at first, and gone on so far, it is almost as impracticable to bring them to their right Wits again, as it is to restore *Lunatics* to their Reason and Sense. Even some of the wiser *Nonconformists* themselves have complain'd of one another, and their followers, for this Practice, *alleging that this Factious Disposition in the Hearers of God's Word, hath been in all Ages, the Cause of much Confusion in the Church of God, and hindered the Fruit of the Gospel of Christ, and made them incapable of Profit by the Word;* and if so, the People ought to be often and seriously admonish'd, to adhere to their own proper and lawful Minister, lest they fall into a grievous Sin, as a Judgment of God upon them, for Despising those whom he hath set over them, under pretence of *better Edification*.

It has been from the beginning a standing Order in the *Christian Church*, and it is a Law of our own *Constitution*, that every Pastor should have the Charge of a particular Congregation, and every Congregation should have their particular Pastor to depend upon, to prevent those

Confusions and Disorders in the Church, which the Contempt of this Order has introduc'd amongst us. It is then a Duty incumbent, as upon the Minister to take care of his *Flock*, and to feed *them*; so likewise upon his *Flock* to hear his Voice, and to be willing to be fed by *him*.

They therefore, who out of Prejudice, or for any other Reason, hear the Voice of Strangers, which our Saviour says, (*the Sheep that are his will not do*) and forsake their own Shepherd, sin against their own Souls; and not only discourage him in the Execution of his *Office*, but openly affront his *Person*, and expose his *Function*. So that they who think they are better edifi'd by repairing to other Churches, and can do *these things*, do but too plainly and miserably deceive themselves. For since our own Ministers are Sound and Orthodox, Pious and Exemplary, we shall certainly profit more by our constant Attendance on them, than we shall do by following *Strangers*, let them be never so able and popular, according to St. Paul's way of Reasoning in my Text. And this leads me, in the 2d place, to shew.

II. *Affirmatively*, What true Edification is, and wherein it really does consist.

Edification (according to the Original import of the Word) is a *Spiritual Building*; signifying, that a Christian must be always improving himself in the Knowledge of our Lord Jesus, till he *become perfect and entire, lacking nothing*, as the Apostle expresseth himself; till he arrives to a right Faith, *being rooted and grounded in it*, and able to *comprehend with all Saints, what is the Depth and Height, Length and Breadth, and to know the Love of Christ, which passeth Knowledge*: A Love, a Mystery, which we should rather admire, than be desirous to know and comprehend.

A false Opinion is crept into many *mistaken, otherwise well-meaning* Christians amongst us, who are apt to imagine, that Edification consists chiefly in the Knowledge of hard and intricate Points of Divinity, and that the plain, easy, and only necessary Truths of the Gospel, are scarce worth their Notice, or Enquiry. Indeed, this Opinion hath been of late reviv'd, and propagated more industriously than ever, to the great Scandal of Religion, and the Disturbance of the publick

Peace, by evil Men and Seducers who *craftily handling the Word of God*, indulge and improve this Notion, and humour the common People with it, by persuading them, that the Knowledge of nice Points, such as *Predestination and Election*, the *Nature of Angels* and their *Order*, the *Present State of the deceas'd*, &c. is saving and necessary; and for this the common People admire *them*, and account them abler and sounder Teachers than those who plainly declare to them the Will of God, and the *Necessity of Faith towards him*, and *Repentance from Dead Works*. But St. Paul, on the contrary, determines, that *it is sufficient to know Jesus Christ, and him Crucified*; *i. e.* to know him to be the only Son of God, the Saviour of the World, the Design of his blessed *Advent*, and the Nature of his Kingdom. To know the *Trinity in Unity*, as it is revealed in Scripture, and explain'd by the Catholick Church, together with all the other Articles of our *Creed*, is sufficient Knowledge of Salvation for plain, honest, and well meaning Christians; so that in truth, these are the only necessary Points which we are commanded to search after and *hold fast*, without wavering; and therefore our Edification is, as the *Apostle* tells us, *going on*

to

to Perfection in the Knowledge of these things, and in an entire and full Conviction of the Certainty of them in our Hearts, so as that it may work in us, a right Faith, Sincere Repentance, and the Fruit of good Living. For to be a Christian indeed, and a Perfect Man in Christ Jesus, we must add to our Faith, Vertue, to Vertue, Godliness. Our Knowledge of the Christian Doctrine will but enhance our Guilt, if whilst we are improving our Understanding, we do not regulate our Lives, and mend our Manners too.

The way to do both with Success, is to place Religion not so much in *hearing Sermons*, as in *reading the Scriptures*, and *saying our Prayers*, to come to this Beauty of Holiness, this Representative Choir of Angels, not out of Course or Custom, but Zeal and Conscience; to come to Church, not *Occasionally*, but *Constantly*. At the same time that we join together in Publick Prayers, to participate together of the Holy Sacrament also: And in a word, to be as attentive to the *Reader*, as the *Preacher*, and to a Chapter from the *Desk*, as to a *Sermon* from the *Pulpit*.

Upon the whole matter, we cannot truly edify our Souls, but under a *Larful Ministry* because it is impossible for God
to

to set his Seal to a Lie, or to give his Blessing but to Means which are just and warrantable. The *means of Grace*, are the *Word, Sacraments, Preaching and Prayer*, and these must be administred by Persons qualifi'd and call'd by God to dispense the same; to receive Benefit therefore by them, we must constantly attend on our *Pastors* without Prejudice, or Preferring one Minister before another. Which is the Second thing we are to consider, as useful to help our *Edification*.

We must consider, that the Holy Scriptures recommend all Vertues, and condemn all Vices, such as *Drunkenness, Adultery, Fornication, Avarice, Schism and Divisions*. And tho' the Ministers of the Gospel are to tell Men plainly that unless they repent of these things, they must Perish; yet you know, by too sad Experience, that if they do in this Case discharge their Duties faithfully, they are so unhappy as to be too frequently branded with the odious Character of a *railing, uncharitable, and busie Sett* of Men, as if there were no such Sins in the World. This is no new thing; for even *St. Paul*, as we have heard in the *second Lesson* of this Day, was tax'd by *certain lewd Fellows*

lows of the baser sort, with being the Person that turn'd the World upside down, Acts 17. 5. this is such an unaccountable Prejudice, that it ought not to be once nam'd among reasonable Men, much less among Christians. But there is another excuse, which many Ignorant and lukewarm People make use of, to Justifie their Contempt of their proper Ministers, viz, they pertly tell us, that the Ministers themselves are divided, and they know not who are in the right, and therefore to be safe, resolve to join to none; lest if they did to any, they should fall into the same Error with them.

But since we are all the *Ministers of Christ*, and equally concerned in the same common Salvation, so ought Men to account of us *equally*, as the *Stewards of the Mysteries of the Grace of God*; and no difference in Opinion between our Teachers, ought to alienate our Affections from any of *them*, or can justifie our withdrawing our selves from our Attendance on their *Labours*. For we read that even the Apostles themselves had Contentions about some Indifferent Matters among them for a season. *St. Paul, withstood St. Peter to his Face*; himself testifies it, and the Contention between him and *Barnabas* was so great, that they parted asunder; and yet these

these Differences did not exempt their Converts from that Obedience, Love and Esteem they ow'd them for their Works sake: *Who then, Brethren, is Paul, or who is Apollo?* Who is this Person, or that, but Ministers, as the Lord hath given to every one to profit withal. Christ is not divided; we are all equally his Ambassadors, though plac'd in different Order and Stations, *so Ministering to one another as every one hath received the gift of the manifold Grace of God; who call'd in the Church, First Apostles, Secondly Prophets, some Evangelists, some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the Edifying of the Body of Christ; till we all come into a perfect Man, into the measure of the Stature of the Fulness of Christ.* But if notwithstanding, when we have overcome these Prejudices, we shall afterwards complain we cannot profit by some Ministers, by reason of their Weakness, or Natural Incapacity; give me leave then to observe further, that this is, because we place too much of our Religion in hearing Sermons, and hardly nothing of it in doing after them. If we attended more duly on the Service of the Church, with Seriousness, Reverence and Attention, we should Edify more by that, than by all the most fluent Discourses

Discourses we hear, how many soever they be. For our *Liturgy* is of its self sufficient to Edify our Souls, because there is not any Article of Faith, nor any Moral Duty, but what is contain'd and usefully apply'd in one part or other of our excellent Liturgy.

Another reason, why we should prefer the *Liturgy* to Preaching is, because it contains those Excellent Prayers, all admirably fitted to our particular wants, which being frequently offer'd to God will not fail to bring down to us, *that are Doers of the word, and not Hearers only*, that Grace of God, *which giveth the Increase*. So that in very deed, it is but a poor Excuse for any one, who neglects the Service of the Church, *to say he cannot Edify by the Preacher*, seeing the Church hath a Remedy for it, if his Complaint be just; and if it be not, the fault is not then in the Minister, but in himself. In a word, let a Man come to all the Parts of our *Liturgy*, but with an Humble, Teachable, and an unprejudic'd Heart, he may Edify very well by the meanest of those that attend at *God's Altar*, even though he should do nothing more than join with him in the Publick Service of the Church.

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F I N I S.

Errata,

P Ref. instead of *Western*, Read *Northern Parts*; &c.
Page 50. instead of *Father's* Read *Father*.







